

INTERNATIONAL
Journal
OF RELIGIOUS EDUCATION

October
1956

Literature on

LEADERSHIP EDUCATION

Below is a selection of serviceable publications, listed to start up a yen for new ideas, improved techniques. These publications have it in them! Look the list over and make your choice.

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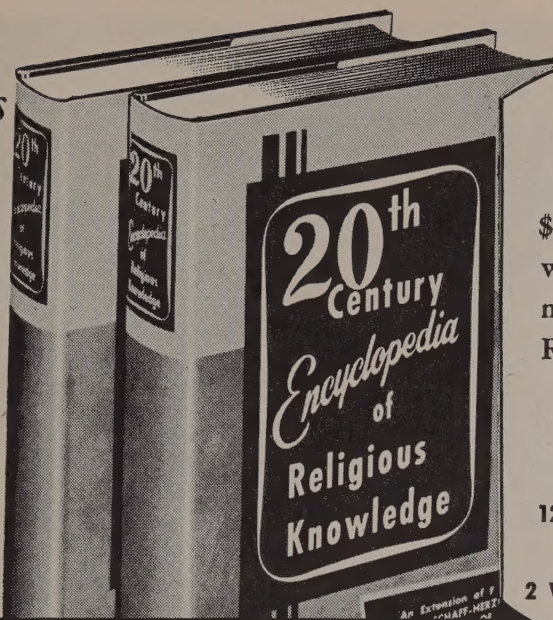
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THE INTERNATIONAL JOURNAL
OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of Churches.

Editorial and advertising offices, 257 Fourth Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

SUBSCRIPTION RATES

Five years, \$11.00 Three years, \$7.00
Two years, \$5.00 One year, \$3.00
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Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Educational Index* of your public library.

PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS, EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class mail privileges authorized at Mount Morris, Illinois. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1948. Copyright 1956, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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Photograph by A. Devaney, Inc., N.Y.

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Live issues to be treated

■ TWO OR THREE TIMES each year the *Journal* brings out a special number in which comprehensive treatment is given to a subject of great importance in the educational ministry. Sometimes it is hard to estimate how many extra copies to print, for the demand goes beyond all expectation. Some of these issues have to be reprinted. This was true of the May 1954 issue, "Design for Teaching," which is still in great demand, and the one of last February, "Grow as You Pray, Pray as You Grow."

Advance orders already received for the special issue coming next month, on "The Church Out-of-Doors," indicate that churches are becoming more and more aware of the out-of-doors as one of their spiritual resources.

This number will give leaders of a church a new appreciation of the natural resources for Christian teaching along wooded trails, in parks and streams, in the yards of its families, in the church yard, and even those things which can be brought into the class and worship rooms. It will also interpret recent research and experimentation in the field of church camps and conferences.

The most magnificent Gothic arch, lifting men's thoughts, is a poor thing indeed if it does not turn eyes to the arching of the heavens. The most glorious anthem is in poverty if it does not attune persons to the swaying of grain and trees or the swift beauty of clouds. The oft sung hymns to God's love and care do no good unless they help make men aware of the evidences of God's creativity and redemptive power in the bursting of seeds in springtime, in the healing of a wound in a tree or bush, and in the unique fellowship within a group of persons discovering these wonders.

This issue has been prepared in cooperation with the Special Committee on Camps and Conferences of the National Council of Churches.

In January 1957 there will come a special issue on church vocations, called "Laborers into His Harvest." It is being prepared in cooperation with the Department of the Ministry of the National Council of Churches and the governing committee of the Department. Churches are not producing ministers, directors of religious education, missionaries, and lay workers for the many full-time lay positions in local churches and denominational and council offices, fast enough to meet the need. In many areas the work of the church is being slowed down because of lack of trained leaders, at the very time it should be carried forward with courage and adventure.

Those who have not read the article in *Life* for August 20, 1956, "Why Ministers Are Breaking Down," should read it for evidence that the overloading of church staff members, as they try to carry increasingly heavy responsibility, is serious. Churches have assumed that it is up to God to call men and women to his work. It is! But the persons who respond to that call are usually those with whom God has had help from a fellowship of dedicated Christians quick to confront young people with the opportunities within the church and the challenge of them.

"Laborers into His Harvest" will give churches help in facing this responsibility and the dealing with it in the church school, in youth groups, in the home, in conversations, in community relations, and in the provision of adequate information and literature.

A good book is a door and a highway

■ THE LOVE of good books is almost universal among children. Where there is opportunity for the enjoyment of them, one rarely sees a child who is not fascinated by good books. It is under the bombardment of distractions that this interest lags and the child is "educated into illiteracy." An interesting phenomenon is the contrast between the perception of the power of Christian literature in some churches and the lack of that perception in others.

Some churches make great use of the good books, while others have no libraries of these books to lend to families, church school teachers, young people, young couples, and church leaders. Sometimes the contrast is even between one department of a church school, which uses many books, and the rest of the church, which ignores them completely.

In this issue appears the *Journal's* annual roundup of some of the best books of the last year for family use, "Adventures for the Family Through Books." It comes

out in time for use by families in the selection of Christmas gifts. The December issue will carry the annual article on books for teachers and other Christian educational leaders of the church.

Some denominations are making much more effort than others to encourage the development of church libraries and the use of Christian literature. Even the best system of church school curriculum materials does a minimum job of nurturing the spiritual life. No Christian education program, in church or home, can be vital on a minimal basis. The person who reads good books is stronger because of his reading. A family which nourishes itself on good books is a happier, stronger family because of it. Any church, however poor it may be financially, can be rich in Christian insight and vision if it is a reading church. Any denomination which helps its people to discover the doorways to a larger life which books bring is paving a highway for itself into the future.

ANN was thirteen and red-headed. As she sat with her counsellor one day beside the lake at the summer camp, she said, thoughtfully, "I've been wondering what Jesus would say to us if he should come again."

Mrs. Davidson smiled back at her. "What have you decided?" she inquired.

"I haven't decided," replied Ann. "But I have some halfway ideas." Then, encouraged by her teacher's silence and attention, she went on.

"I think," said Ann slowly, "that Jesus would not like the draft. My brother, Bob, just went off to spend two years in the army. My brother, Don, just got home. I think Jesus would say that America and Russia and all the other countries ought to find some better way of getting along than taking all their young boys and setting them to sighting at each other along the barrel of a gun. I think he'd tell them to use the United Nations more, and get along with plans for disarmament. I think he'd say he was getting awfully tired of a nation spending five times as much teaching boys to kill their neighbors as teaching them how to do everything else put together.

"I think he wouldn't approve of strikes. Oh, I know it isn't all laboring people's fault. I expect it could even be more the owners' fault. But I think he would say that since they are all good men and maybe even Christians, they ought to be able to decide how much they are going to pay each other without making everybody suffer the way strikes do.

"I think he'd wonder why the color of people's skin makes so much difference to us. Down south they won't go to school with Negroes. Why, that seems funny. I always have, and Susan is just as good a friend of mine as Joan. But, then, here, in the north, when a Negro moves into a neighborhood, all the white people move out. You'd think they had small-pox or something.

"I think Jesus would think some of our radio and T.V. programs were strange. They spend so much time getting people to drink beer and stuff. When we know that alcohol doesn't do anybody any good, and causes lots of accidents and crimes, and all the things that hurt people and cost money.

"I think he'd wonder why we spend so much time making money, so much more time than we spend helping people. And why when we kids choose our life-work we think so much more of how to be rich or famous than of

If Jesus should come again

by Lowell Brestel HAZZARD

Department of Old Testament,
Westminster Theological Seminary,
Westminster, Maryland.

the needs of the world.

"I think he'd wonder whether we ever read his teachings at all, and why we pay so little attention to them, and how-come we think we have a right to call ourselves Christians. Then I think he'd go off and have a good cry before he went out to be crucified again."

This was one teen-ager's reaction to the camp experience where she had been studying the teachings of Jesus. Had she been well taught or not? Are the teachings of Jesus that "controversial"? Is our society that un-Christian? Should the counsellor have explained to Ann that perhaps the teachings of Jesus didn't quite mean what they seem to mean? Should she have urged her to be patient, remembering that you can't expect perfection in this world? Should she have encouraged her in her rebellion?

Mrs. Davidson didn't know what to do, so she just said, "Well, that is interesting, Ann. Keep on thinking. I'm sure you'll come out all right."

But as we meditate before going on with the reading of the *Journal* this month, perhaps we might mull over

some of Ann's "half-way ideas." Where has Christian teaching gone wrong that two thousand years after Jesus lived people have invented the most destructive weapons ever made and go on building them and testing them and piling them up as if we intended to use them against our fellow men? Why doesn't it turn our stomachs?

Where have we failed the Anns whose fathers are out of jobs because industry is conducted like a war instead of the cooperative affair it ought to be?

How is it that in Christian America the race problem has suddenly become the number one problem and people who have gone to church all their lives are as baffled as anyone else in trying to decide what to do about it?

Is Jesus' teaching unclear or are we unwilling to follow its clear implications?

Christian education is going to have to decide before long whether it is relevant or irrelevant to the present world situation, and if it is relevant, where its relevance lies.

PRAYER:

Oh, God, help us who are teachers to see clearly in what direction we ought to try to lead our boys and girls. We have read our Bibles, and especially the parts called the gospels seem pretty clear. Yet they and our world certainly don't seem to get along together. Shall we follow Jesus in our teaching, or our world? Must we be split personalities? Or is there some compromise that we do not see?

Must we encourage our pupils to go out of the world? Must we encourage them to stay in the world and shut

their eyes? Must we tell them that the One whom we call Master was a fool and impractical? Is there a way that we can help them to live as Christians and help other people so to live?

Oh, God, we thank thee for Jesus. We need to have our minds stirred up and our souls kept perpetually on the stretch. But sometimes we wish he wouldn't torment us so. And don't let him come back yet! We need a little more time, God!

Help Ann. And help us, her teachers. And help everybody. Amen.

THE GRADUATES of the Tabasco Bible School, a secondary school in Mexico near the Guatemala border, occasionally return to their *alma mater* for alumni reunions. When they do, one of the topics that is sure to come up for discussion is their volunteer service in country churches.

At reunion time last year, they reported on how they had used the copies of the little picture-story booklet, *Jesus—Friend of Children Everywhere*. These small booklets contained seven short stories from the Gospels, with the text in Spanish on one side and a colored illustration opposite. A package of them had come to the school from America and the teachers had given them out to the graduating students. Here are a few staccato reports of what some of the young men did with the booklets.

Dionico, who visits and helps the teachers in twenty-eight small congregations, gave his consignment of the booklets to one of these "little flocks" though he did not have nearly enough to go around. Since helpful Sunday school materials are hard to come by in that part of the world, he asked each child to read the stories and look at the pictures, and then to give his copy to another girl or boy.

It was not long before he received a note with a ten-peso bill (nearly one dollar in U.S. currency), asking for a copy of the stories. Naturally, *Dionico* had to return the pesos to the disappointed person, as he explained that the books were gifts from the church school and daily vacation church school children of Canada and the United States, and that, therefore, they could not be sold.

Juan and *Alfredo* gave theirs to families, as they trudged over a dusty road from house to house, telling parents and their children about Christ and the fellowship of his church. They were indeed "visitation evangelists."

Carmen presented his—yes, that is a boy's name, too—to the first five children to arrive at three of his Sunday schools.

Faustino had a really original idea—and it worked! He cut several of the

colored pictures from one of the books, framed them, and stood in the village market place showing them to inquisitive passers-by. A considerable number of people stopped to ask him questions, and some wanted to buy copies of the pictures. *Faustino* explained that they were not for sale as objects of worship, but were only for the purpose of helping children and older people learn about the life of Christ and to understand his teachings. In the central square of the town, on market day, almost everybody comes to buy and sell, or to barter produce and handiwork for the goods brought by others, so the day *Faustino* was there with his little pictures of Jesus, a score of strangers listened while he told them of God's love and of his gift of his Son. That was "preaching evangelism" in up-to-the-minute fashion, with audio-visual aids!

Commencement Day, for these Mexican boy students, was a real beginning. When they finished their school courses, the bearing of witness to God's love and his redemptive purpose and act in sending Christ to earth, became their hobby. In it they found much gladness and fulfillment. In their service, the little books showing the pictures of Jesus in four colors, and with stories of his life and teaching printed in Spanish, were of significant help.

Copies of *Jesus—Friend of Children Everywhere* almost cover the earth. At the opposite side of the globe from Mexico, in West Pakistan, a supervisor of village education wrote concerning some of the same kind of booklets used by *Dionico*, *Faustino* and the other Mexican young men, though they are printed in a different language. "They are wonderful—simple and helpful. The pictures are so fine. Our children here see few such pictures and booklets. They will be cherished possessions all the rest of their lives, helping them to be better Christians. I send the loving thanks of all of them."

Some of the booklets were taken to a refugee church in Hong Kong. Others were distributed in the Sunday school of the Church of Christ in

China Association. Note a sentence from a letter from that city which teems with vast numbers of refugees from the cheerless area north of the fences of fear: "It is very difficult to secure materials of this sort in our part of the world." It seems like an understatement!

From Algiers came this word: "In my primary class of fifteen children, I began yesterday teaching them these

Stories of Jesus

by Philip C. JONES

Associate Secretary,
World Council of Christian Education
and Sunday School Association,
New York City.

Bible stories. Then I distributed the booklets with the pupils' names on them. I wish you could have seen the awe with which they looked at the pictures. They nearly all come from Moslem homes."

Let us look in on another friendly gathering. It will have to be an imaginary one this time (because of transportation difficulties!) for the "old grads" involved are from several different countries. They are not from the same school, but they are united in a common eagerness in teaching the Gospel to children. These friends, seen in the "mind's eye," have all received shipments of *Jesus—Friend of Children Everywhere* to be used in their work with small boys and girls. From their reports from India, Tanganyika, Korea, Mozambique, Iraq, Malaya, Nyasaland, and Liberia, it is learned that they have used the booklets in several different ways.

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जगांतील मुलांचा मित्र

—: येशु :—

यीशु हर कहीं

बालकों का मित्र

Our friends, who appear to us in imagination only, but who are real persons, are telling each other: "We use them as 'Thank you' gifts to helpers who have been so faithful in this hot weather in the work of our

text goes forward." "Our printer will be overjoyed to put in the Kpelle text."

In several countries the "friendship booklets" have been used on special occasions, so that Christian

Sunday schools in Argentina. "Evangelical" children in Spain received copies on their Annual Offering Day. The stories were given as Christmas presents to the boys and girls in the Protestant Sunday schools in Italy. In Turkey, they were printed in the vernacular, on the back of the pictures, so that they could be used as short-term Sunday school courses.

Since the undertaking of the Bible story booklet project by the Children's Work Advisory Committee of the World Council of Christian Education, nearly a million and a half copies have already been printed, with others scheduled to be on the presses soon. As this article is being prepared, almost a million of these have been dispatched to Christian education leaders in other countries—from Syria to Spain, from Honduras to Hong Kong, from Burma to Brazil, from Kenya to Korea, from Egypt to Ecuador, from Tanganyika to Thailand.

As an indication of the eagerness with which *Jesus—Friend of Children Everywhere* is being circulated by national leaders, special local editions have already been produced in Haiti, Turkey, Southern Rhodesia, Nyasaland, Austria, Tonga, Liberia, Okinawa, and Sierra Leone.

Many leaders of religious education in the United States and Canada have hailed this gift-Bible-story-booklet-project as significant for their own work. It is a process through which there comes a sharpened awareness on the part of boys and girls—and older people, too—of the inclusive character of the Christian fellowship, and of the identity of each individual with the total Church. Often it has been said that such efforts are the sowing of seeds of understanding and peace. The fruits of these seeds will be harvested by the next generation which may hold in its hands the destiny of the whole human race.

NOTE: For a poster and packet of materials giving further information about this story-booklet project, write to the World Council of Christian Education and Sunday School Association, 156 Fifth Avenue, New York 10, N. Y.



A Bible student teaches a Sunday school class of refugee children in Hong Kong. Here, as in many places, there are curriculum materials but no colored pictures.
Leon V. Kofod

daily vacation Bible schools." "They will be fine to use in the junior high school English classes." "I have charge of the Evangelists' School, and the booklets will be excellent for the use of our workers." "We are distributing them through our Sunday school, boys' clubs, girls' clubs, hospitals, and our regular boys' and girls' schools." "The work of inserting the Swahili

education leaders have been able to give unusual emphasis to them as evidences of the good will of distant Christian children and their teachers, and as vivid assurance of the world-wide character of the Church. In Austria they were given to children as Christmas gifts. On *Dia de la Madre* (Mothers' Day) they were distributed to the boys and girls in

JESUS— L'AMI DES ENFANTS
DANS LE MONDE ENTIER

யேசு நு—எல்லா இடங்களிலுமுள்ள

மக்களின் நண்பர்

Creative dramatics

by Barbara ANDERSON

ILL BE DAVID!" "Can I be Jonathan?" "I want to be David next!"

Children at play? Yes, but children at a creative kind of play—children learning Bible stories through spontaneous acting experiences. "Creative dramatics" is the name of the process, an important teaching aid in the religious education program of the local church.

An illustration from an actual junior age experience will show what is meant by creative dramatics: The group decided to play the scene on the road to Jericho from the "Good Samaritan." After a discussion of the attitudes and customs of the age which may have affected the story, the group explored the feelings and personalities of the biblical characters and determined the order of events. Using spontaneous action and dialogue, volunteers took turns playing the scene. After each "run through" of the action the teacher and pupils together evaluated the way it was done. None of the action or dialogue was written down to be memorized, and only suggestive bits of costumes, props, or sets were used. The leader offered constructive criticism but served only as a guide—not a director—in the imaginative process.

The ultimate objective of any learning experience taking place in the church is to help the learners find a closer relationship with God. Educators have proved that more learning takes place when there is interest—and pretending is something children love to do. Creative dramatics uses this natural desire to pretend as an effective means of teaching Bible stories and Christian principles.

I have asked children in classes where creative dramatics was used why they thought it was a good way to learn. Here are some of their answers:

"You get to know how the other fellow feels."

"You can use your own ideas."

"Everybody gets a chance to plan and play in a scene."

"I'm not afraid to get up in front of people like I used to be." By their own evaluations, creative dramatics helps children to understand the Bible, to develop new ideas, to cooperate on a common activity, and to

gain faith in their own abilities while gaining poise before others.

The approach varies by age groups

The approach to creative dramatics varies according to the age group. Though acting out stories is too advanced for them, kindergarten children enjoy dramatic play. For instance, they might pretend that a part of their room is the house in which Jesus lived. The leader may say, "Did you know that the boy Jesus slept on mats on the floor? What do you suppose he ate for breakfast?" After naming a few foods the "mothers" and "sisters" set the meal before the "fathers" and "brothers," who eat first. Several children will feed the animals. On another Sunday they might continue with another scene from a typical day of a Nazareth boy. Only a few minutes of this directed play need to be used at each meeting.

Primary children might pretend to go on a picnic, packing a lunch, "hiking" to the spot a few feet away, eating, and then scattering to look for evidences of God's love and work.

If children have not been introduced to creative drama until junior age, they may feel more secure if not required to use words at first. "Is it possible to tell people something without using words?" asks the teacher. When the children answer and explain, the leader agrees, "Yes, we use our hands, face, in fact our whole body. This is called pantomime." Then the group may pantomime some of the chores they do at home. Drama enters when there is emotion and conflict. "Pretend you are baby sitting with your brother. You neglect to watch him carefully while talking to a friend on the phone. He knocks over mother's powder box on the rug, and you are cleaning it up when mother arrives home."

After having enough experience in dramatic play to get the "feel" of acting, the children should "try on" other characters than themselves. The most obvious things about a character must be known, such as sex, age, weight, occupation; but the emphasis is placed on his inner thoughts and feelings as these would affect his posture, walk, facial expression, and bodily movement. Still playing in pan-

tomime, a group may be characters at a bus stop or at a well in Nazareth. Each new playing experience adds to the child's skill and confidence.

Dialogue is introduced as naturally as possible. As soon as they feel the need to speak, the pupils are encouraged to think aloud in proper sequence some of the things that might be said. "The blind man at the well has just been told a caravan is coming," says the teacher. "What might he call out as they approach?"

While some junior boys and girls may be ready for stories after only two or three preliminary sessions, other groups may require eight or nine meetings. If the majority of the group is self-conscious or there are too many "show-offs," or for some other reason they fail completely at the first attempts at story dramatization, it is better to work first with the group as a whole on a study of the story and the characters and setting involved.

How is creative dramatics used?

In general, the following steps may be used in teaching through creative drama:

1. *Selecting the story.* Only stories should be selected for dramatization which both pupils and teacher thoroughly enjoy, so that interest can be sustained. Bible stories are not the only appropriate materials. Many ideas may be gained from poems, proverbs, hymns, missionary literature, or church school story papers. This *Journal* offers rich possibilities for dramatization in the stories given in the section headed "Worship Resources." Real life situations are challenging to act out. Making Bible teachings contemporary can help children to see how the great truths apply to everyday living.

It is best to begin with fairly simple stories. Gradually longer, more involved stories should be used, stories which will challenge the children but will still be on their level of appreciation. These are suggested: Moses in the bulrushes (primary), Joseph and his brethren (junior), and Zaccheus (junior high). In order that the story may gain in effectiveness by dramatizing, it should contain suspense, true-to-life characters, worthwhile theme or central idea, dialogue

-a good way to teach

Supervisor of Drama,
St. John's Methodist Church,
Davenport, Iowa.

possibilities, and have a strong appeal to the emotions.

The enthusiasm (or lack of it) with which a teacher tells a story often determines the pupil's attitude about playing it. In telling the story it is best not to include every detail because the children should be encouraged to investigate on their own and should feel free in experimenting with various ways a scene can be played. This does not mean, of course, that they can change the basic meaning of the story.

2. *Planning the story.* The group should decide on the number of scenes and characters desired. In the preliminary sessions more time should be spent on the reasons characters think and act as they do than on action and dialogue. The teacher should encourage the boys and girls to feel the need for additional material to make the story come alive and should help them find sources of information. Instead of glossing over the little details that make a story more real, the group should want to include as many authentic facts as possible.

3. *Playing the story.* Taking the scenes by segments and improving each one before combining them is more rewarding than tackling too much material at once. In the story of Joseph and his brethren, the class may want to play a scene where Jacob gives Joseph his beautiful coat. The action might take place at the morning meal when Joseph is also given the choicest fruit. The brothers will react to this favoritism, perhaps talking among themselves as they leave the table. Just this much is played several times, making whatever changes seem necessary to improve the dramatization and letting different children take turns with parts. As soon as this scene has been developed to the best of the pupils' ability, another scene is attempted, such as Joseph telling of his dreams. By working in this way a story may be played for several Sundays.

Knowing that true creativity unfolds and is not forced, a teacher must encourage the children often and sincerely. She may say, "Good! There are lots of ideas in this last playing which we'll want to keep in our story." Or, "I could just feel how

upset Moses' mother was from the way she placed Moses in the basket and put him in the river." One child who has just bolstered up enough courage to volunteer for a guard part may be encouraged to attempt another try by, "Did you see how straight the guard stood at the entrance?" The character's name is always used when making comments, focusing attention not on the individual but on the part he played.

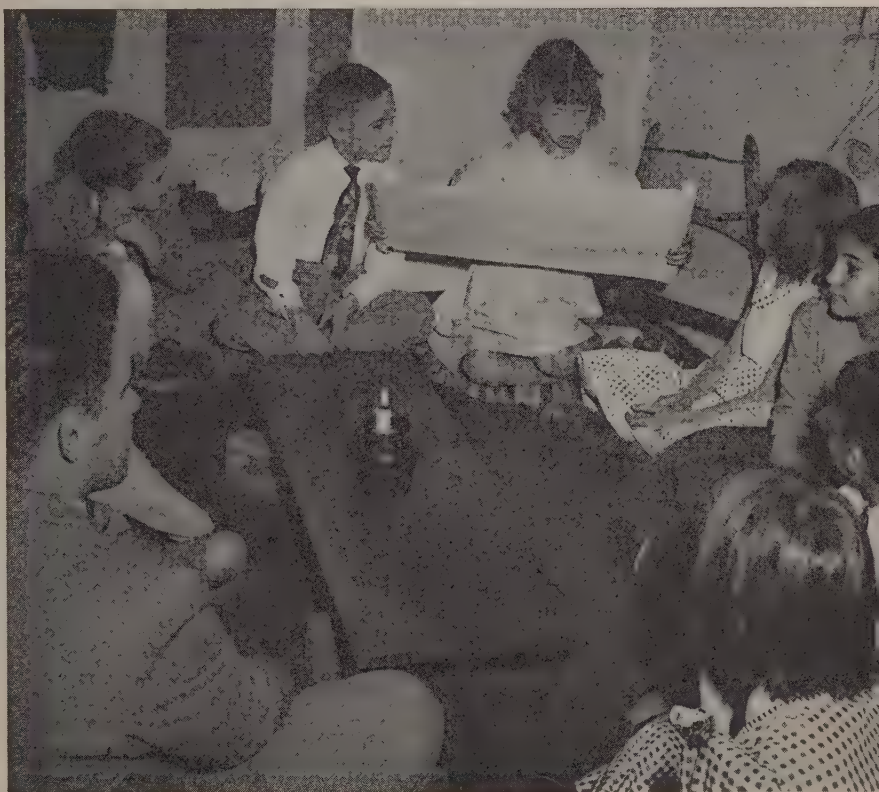
It is important that after the volunteers are chosen and the sequence of action reviewed the players finish what they attempt, unless the scene is going to pieces or a child is showing off. Boys and girls may interchange parts if played sincerely.

4. *Evaluating the story.* Constructive criticism is best if it comes from the class, although pertinent questions from the leader may help to stimulate

discussion. "Did the scene build to a high point? Could you hear what they said? Was the soldier natural?" might be asked. The leader will guide, not direct, the efforts of the children, asking them for suggestions and helping them recognize the differences between good and bad performances. Even second and third grade pupils may take part in evaluating their work—one of the most fundamental principles in the creative process.

Creative dramatics is just one method

Any creative process is slow, but the results are well worth the patience and effort required. The leader should remember that children cannot create out of a vacuum. Drama is only one method of teaching. It is important to "live with" a story or "lesson" and approach it from different angles, such
(Continued on page 48)



In creative dramatics none of the action or dialogue is written down to be memorized, and only suggestive bits of costumes, props or sets are used.
Photograph by Clark and Clark

Nursery parents get together

by Phoebe M. ANDERSON

Chicago, Illinois, Author of
Religious Living with Nursery Children

Photograph by Bloom from Monkmeyer



Parents have similar problems and need opportunities to meet for fun, sharing of experiences and spiritual development. This article is con-

cerned particularly with parents of young children, but many of the program ideas could be used by groups of parents of older children.

IT IS HARD for parents of young children to do things together, even in the church. The mothers may belong to a women's group or a child-study association; the fathers may go to board meetings and the men's fellowship; but often the two do not go to the same meetings together. Partly this is because one or the other needs to stay home with the children, but it is also due sometimes to the fact that the church does not make enough provision for meetings of groups of young parents.

There are many values related to the development of happy marital relations and a family life based on Christian attitudes that are best achieved when both parents take part in common experiences. An excellent way to provide for this is for the church to sponsor parent groups. If there is a couple's club or church school class already organized and made up largely of parents with young children, the program of this group might be enlarged to take account of the various needs of young parents. Whatever the organization, parents need to have fun, to develop friendships with other couples, to get help for their family life, and to deepen their spiritual resources.

The main purpose of these groups is to develop better persons who will

also be better parents. This means that the children of the parents are kept in mind in all aspects of the program. The leaders of the nursery department where the children are enrolled should be closely related to the program and be used as resource persons wherever this is appropriate.

There are many kinds of parents' programs. The form and content depend both on the needs of the parents concerned and on what the leadership of the church, both professional and lay, can provide.

Fun meetings and work parties

Young parents need to have fun together and with other young couples. The anxieties and tensions attendant upon the establishment of a home can be put into perspective if there is a chance for relaxation in an atmosphere where each is regarded by other adults as a person and not just as a father or a mother. Eating or playing or working together with other mothers and dads who are at first strangers has also the happy consequence of helping persons lose their feelings of being alone in the church and in the community. Young parents who find meaningful fun and friendship within the fellowship of their church are better parents

than when they stand alone.

The sky's the limit when it comes to gatherings like these. Pot-luck suppers, picnics, folk games, auctions, box socials—all have been tried with great merriment and growth in friendship. Work parties are also fun, and many groups have set these up to build or to repair the furniture and equipment of the church nursery. This takes good planning ahead of time in order that everyone will have something to do and there will be no "bottlenecks." Followed by refreshments, such an evening can offer parents recreation and a real sense of having accomplished something for the church and for their children.

Study meetings

Study meetings usually involve talks, lectures, panel presentations, films or film strips followed by discussion, and by informal talk around the refreshment table. To be alive, they must be planned around the actual needs and interests of the parents. This can be achieved, in part, by personal contacts or telephone calls in advance of a meeting. These contacts also make it possible for the planning committee to discover what parents will be most interested in studying together.

Study meetings deal with such subjects as the growth and development of children, the church school program for nursery children, what worship means to a child, or wise discipline. Not only is selection of the subject important, but also of great importance is the way it is presented, and what is done with it by the parents.

One good way to follow up a presentation is to divide the parents into small "buzz groups" of no more than eight people. These groups may be given a subject to "buzz" about, such as, "What questions would you like to put to our speaker about what he has said or left unsaid?" and "How can we as parents or as a church make use of the ideas we have heard here tonight?"

After ten or fifteen minutes, the total group reconvenes, just by turning chairs around forward again. A reporter from each group asks the speaker the questions raised about his speech. When each group has had its turn, other reporters share each group's thinking on the application of these ideas to their own situation.

Some groups may decide to study some aspect of the Christian faith, the Bible, church history, the lives of the saints, prayer and worship, or some thought-provoking book on religion such as *On Being a Real Person*, by Fosdick, *An Autobiography of Prayer*, by Day, or *Man's Need and God's Action*, by Howe.

Sharing deep concerns

One mother and father have told how new insights in family relationships and Christian living pervaded the life of their entire family as a result of their participation in a nursery parents' group. This group was one which met for six Sunday evenings and explored together some of the deepest concerns of the parents involved.¹

This type of meeting requires regular leaders, skilled in adult education and democratic group work. The minister or a nursery leader may have the experience and training needed; or one of them and a layman with the needed skills may undertake the work together. These meetings are characterized by an intimate kind of sharing. The groups should be small, including probably no more than eight couples, but larger numbers of parents may be served by

increasing the number of groups. They may meet, at intervals decided upon, in the homes of members. Their program and direction is determined by the group itself, with the help of a leader experienced in democratic group procedures.

Suggestive of the various things which can be done by such groups are the following:

1. A group may become a kind of "fellowship of the concerned," using their meetings to discuss any personal or family or workaday concerns which any member cares to lay before the others. Sometimes nothing of great moment or significance is brought up, in which case the group either develops its own subject or plays charades. (Both have been done!) At other times the subject has great meaning for everyone and it's hard to go home. Parents who have been members of this kind of group don't often miss a meeting.

2. The group may undertake a series of meetings that deal with human relationships, both within and without their family. This kind of group attempts to learn some principles of how to love and accept and understand people. One interesting method is to do some role playing. "In role playing, a group describes a special situation or problem—one which is real to them. Certain members of the group are asked to assume the 'roles' of the persons in the imaginary scene and to talk and act as they think these persons would do. The others participate as observers as the actors develop their roles. Then the scene stops, and the group discusses the situation and its implications."² Others have found much provocative material for discussion in books such as *New Ways of Discipline*, by Dorothy Baruch, and *The Mature Mind* and *The Mind Alive* by Overstreet.

Planning parents' meetings

The most important factor in the success of parents' meetings is the direct, personal involvement of the parents themselves. Obviously, this involvement precedes the meetings, else only a handful of the faithful come. A leader does not plan meetings for the parents; parents plan meetings for themselves with the help of a leader. This leader may be the

minister, nursery superintendent, the superintendent of the church school, or the chairman, or member, of the board of Christian education. In any case, the church's board of Christian education, or its equivalent, needs to take the over-all responsibility for seeing that the needed program for parents is provided, and that it is integrated with the other adult programs of the church.

The planning committee for parents' meetings may well be five or six in number, having both mothers and dads as members. The committee needs to function in close relationship to the rest of the nursery department's program. Each person who becomes a member of the committee is invited on the basis of genuine interest.

Any committee will need to consider whether it is best to have one or two short-term series of gatherings (six or eight weekly sessions) during the year, or a year-round schedule. There should be frequent enough rotation of committee membership to assure variety in the meetings and to divide the responsibility and prestige among the members. However, a well-balanced and integrated long-term plan is important.

As plans are made, needs of parents in the community not presently related to the church should be considered, as well as those of church families. The parent group can well be the beginning of a lasting participation in the church fellowship on the part of some who have not known its benefits before.

It should be remembered, also, that there are large numbers of young children who are not in normal homes and that the remaining parent in a broken home may be reluctant to participate in parents' groups unless the church makes a special effort to help him or her feel wanted. In many communities the adults responsible for children in institutions may also be brought into the groups if the church is sensitive enough to this opportunity to do the special planning essential.

There are many kinds of experiences that can be planned for parents in addition to those already described—family camps, workshops, couple's retreats, Sunday morning adult classes, neighborhood gatherings sponsored by the church, informal coffee hours at church for a few parents at a time. Parents with young children have a limited amount of time to spend together in activities outside the home, however. Therefore any church activity in which they participate must be a good one!

¹ See "Religious Living with Three- and Four-Year-Olds," pp. 29-34. Chicago Theological Seminary Register, January, 1953.

² From "Using Role Playing in Christian Education," by Charles L. Burns, in the January 1956 issue of the International Journal. Available as a reprint for 15c each from the Department of Publication and Distribution, National Council of Churches, 120 E. 23rd Street, New York 10, N. Y.

"To know God"

What should seventh and eighth grade boys and girls know about God? How should they be related to him?

by Elizabeth ROSS

"Christian education seeks to lead junior high boys and girls to know God as Supreme Being, Creator, Sustainer, Ruler and Heavenly Father; to experience a maturing faith in him; to commit themselves joyfully to his will; and to grow into a warm relationship with him."

ONE YEAR AGO I began to teach a class of seventh graders. Next year I will continue to teach them as eighth graders. What will they know about God when I turn them over the following year to another teacher? Not what can they recite of what I have told them—but what will they know in their inmost convictions?

This is a matter of great concern to me, as it must be to every church school teacher. Otherwise, why do we take time from our pleasant adult lives to teach boys and girls?

They learn about the God concept

When my seventh graders came to me they had a great deal of confusion about God and Jesus. Their Roman Catholic playmates called Jesus God and spoke glibly of Mary as the Mother of God. Why not then call God, Jesus? This confusion was particularly perplexing in our discussion of Old Testament stories. Regardless of neighborhood confusions and adult trinitarian explanations, God simply could not be Jesus in our class before the period in history when Jesus was born.

So we spent many weeks on a time line to show the whole sweep of history and the great stretch of years covered by the Old Testament. But more than that, we were stressing the timelessness of God, his eternal presence in the world. And always we talked about Spirit, not identifiable by human form or any other earthly likeness, but to be known through people whose lives tell us what God is like.

Next year our eighth graders will study the life and teachings of Jesus

as a further step in their preparation for confirmation. But Jesus will be the man in history for us. This is enough for eighth graders to grasp. Our senior high classes are charged with opening up the ideas of the Trinity. If I can help to overcome the past confusion over identities that is probably all I can do.

I think—as I recall the past few weeks—that at least the name of God is straight in the minds of my class. But I still wonder how real God is to them.

They learn about God through experience

One girl lives in a broken home. She is bright, attractive, gregarious. But her father, in whose custody she remains, is a heavy drinker. She smiles at the idea of God as a loving Father. All I can do is encourage her to be often in my own home and persuade other church families to receive her often in theirs. Perhaps in

This article is illustrative of how one teacher tried to help junior highs achieve the Christian education objective concerning God. This objective and five others, namely, on Jesus Christ, on man, on the social order, on the Church, and on the Bible, were worked out by the Junior High Committee of the National Council of Churches in a series of consultations over a two-year period. They are available in a booklet *Junior High Objectives from the Office of Publication and Distribution*, 120 E. 23rd Street, New York 10, N. Y., 50c.

The Journal would welcome accounts from other teachers on ways in which any one or all of the objectives have been used in their teaching of junior highs. These accounts will be helpful to the committee as the objectives are reviewed and revised from time to time.

The Senior High Committee is nearing completion of a similar study, results of which will probably be published late in 1957.

Editors

this way she will catch the idea that loving and pleasant homes do exist—and that in our church family there is a place for her, and people who love her. There is so little that we can do overtly, but we can enfold her with love, and hope that in the years to come she will understand that love is of God and that love is God. Because love exists, God must be real.

There are two boys and a girl in my class who never have known anything but happy homes. They are attractive products of pleasant living.



"I think—as I recall the past few weeks—that the name of God is clear in the minds of my class. But I wonder how real God is to them."

LEAV Kit

Is God real to them? Secure in the love of indulgent parents, comfortable and well-fed, do these three ever give a thought to God outside the discussions in class? It may be that they do, but they do not give much evidence of it. This is surely natural for well-adjusted junior-high-age youngsters, but what about the life realities that will face them in the later teens? Does a sheltered life, free from care, really fit a person to meet some of the world's deep problems? For this reason, I have often urged these three to probe deeper in some of our discussions of social issues. I do not want to make life ugly for them, but I have tried to nurture an inquiring attitude in them, also a sense that life is not a game but an adventure equal to the creative mind that God has given humankind.

I know and admire the parents of these three, and we have often discussed the futures that lie before them. They can and should be leaders in our youth fellowship in a few years—but who can tell? Only as we adults in the church make God real to them will the future find them living creatively and with stability.

Few of the members of my class give much evidence of a sense of responsibility. I am not too worried about that right now. We—the parents, the Scout leaders, and I—work at it, but we try to keep the assignments within the possibilities of completion. After all, seventh and eighth graders are not yet so very old. But we know they must grow into responsible men and women, so we encourage and approve the completion of tasks in the church. I have one pupil, who hardly opened her mouth at the beginning of the year, who suddenly assumed leadership in a class project and carried it through to a joyful end. More than the sense of responsibility she displayed, however, I am rejoicing in her new-found outgoing spirit. In slight measure, it seems to reveal an inner peace that tells of the presence of God.

We have three more boys in our class—one of them given to quick perceptions like Peter the disciple. One day we were discussing the story of Hosea and the amazing love of God. Of course, we recalled the Prodigal Son story from the New Testament. This boy suddenly said: "It's like a man who is terrifically rich. He gives his money away. He doesn't have to give it away, but he wants to help people so much that he does."

The class sat looking open-mouthed at this boy for almost a full minute. Then I said: "That's certainly an interesting thought. God has so much love that we can hardly understand

the amount of it. He doesn't have to give it to us but he wants so much to help us that he does."

Somehow I'm sure that in this flash of insight the whole class gave evidence of knowing the reality of God.

They have other sources for learning

What I have been trying to say is this. In our seventh grade we have worked on the "God" objective of Christian education. Throughout the year I have tried to reveal in my teaching that God is real to me and to the people of our church, as he was real to the actual people we have talked about in the church school. I have tried to create an atmosphere in which God is present with us.

I have tried to know the pupils in their homes and in their daily lives. In all our class activities I have tried to nurture inquiring minds which reach out for learnings to come in.

So much for the church school class. That is my job. But I do not work alone in reaching my objective. My seventh graders have attended our community weekday school of re-

ligion. Several of them are also attending Scout and church camps this summer. In both of these places the reality of God—the Creator and Sustainer, the Heavenly Father—should be apparent.

Our church is blessed with a minister who presents thoughtful sermons each week, and most of my pupils attend church fairly regularly with their parents. If those sermons are discussed at home, God has to enter into the thinking of my pupils. If the discussions develop into family living where God is revealed in the parents—on whom rests the greatest privilege of making him real to my pupils—then the objective will certainly be reached.

As I look forward to the coming year's work, I find myself praying repeatedly: "O eternal God, our Father, in whose image thou hast made us, grant that we who have come to know thee in part may surely lead boys and girls to an awareness of thee. Make us worthy of the task that thou hast laid upon us. In Jesus' name. Amen."

They choose their council committees

ON AUGUST 14 of this year a letter went out "To Persons Interested in the On-going Work and Program of the Council" from NORMAN W. REED, JR., President of the Toledo Council of Churches. It said, in part:

"In an effort to secure the strongest possible committees in the Toledo Council of Churches, I am inviting you to serve on one of your choice. Rather than to arbitrarily ask you to serve on a specific committee, I feel the work can be more effectively done if you select the committee you desire to work on.

"Enclosed is a brief statement of purpose for each of the Council's Committees. I would appreciate your studying this list and making 3 choices, placing numbers 1-2-3 in front of the ones you choose in the order of your preference."

One of the sheets attached carried the names of 21 committees, with spaces for checking and giving choice, together with blanks to be filled out giving name, address, telephone, church, and denomination. The committees were the following: Audio-Visual, Christian World Community,

Church and Economic Life, Civic Affairs, Counseling, Court Work, Drama, Evangelism and Worship, Institutional Services, Inter-Group Relations, Professional Leadership, Toledo United Church Men, Ministry to Migrants, Music, Radio-Television, Protestant Committee on Scouting, Stewardship, Sunday School Association, Survey and Church Planning (Comity), Weekday Religious Education, and Toledo United Church Youth.

Following this were sheets giving brief descriptions of the work of these committees. Following are sample descriptions:

"**Audio-Visual:** Reviews and evaluates materials suitable for all age groups in Church program; holds workshops; has film strips for loan; office *Audio-Visual Resource Guide* giving sources of materials is available to member churches.

"**Counseling:** Conducts courses on Preparation for Christian Marriage for high school and post-high age groups; Engaged Couples' Seminar; cooperates with the Institutions Com-

(Continued on page 45)

Job descriptions for church school workers

by Floy S. HYDE

Director of Leadership Training,
United Church Women, National Council
of Churches, New York City

Reprints of this article may be ordered
for 10c each, \$1.00 a dozen. For
address, see inside front cover.

JOB DESCRIPTIONS have come into rather common use in the employing of persons for business and professional positions. Many churches are now finding that job descriptions help volunteer workers to understand just what is expected of them and to measure their own work.

The following analyses are intended to provide simple, basic suggestions concerning key positions usually filled by volunteer workers in Sunday church schools. They will be of help to churches wishing to work out their own understanding of work assignments. These descriptions can be used as check lists if desired.

In some churches the term "church school" includes all Christian education activities of the church, weekday and Sunday. These job analyses refer to the Sunday church school only.

These descriptions were prepared by Dr. Floy S. Hyde for the Committee on Administration and Leadership of the Commission on General Christian Education of the National Council of Churches. No description is included for the Board of Christian Education as one is already available in pamphlet form.¹

Reports of experience in the use of church school job descriptions will be appreciated by the editors of the *Journal*.

The General Superintendent

*The responsibilities of the
general superintendent are to:*

....Work cooperatively at all times with the minister, and also with the director of Christian education if there is one in the church.

....Work cooperatively with the associate superintendent, who will share responsibility under the guidance of the governing body of the church; give the associate superintendent adequate notice of necessary absence.

....Meet with the Board of Christian Education when requested to do so, or regularly if a member.

....Preside—or arrange for others to preside—at general assemblies of the school, if held.

....Be sure the school is properly graded.

....See that approved materials are used.

¹The Board of Christian Education in the Local Church. 10c per copy, from Central Department of Publication and Distribution, National Council of Churches, 120 East 23rd St., New York 10, N.Y.

....See that an adequate system of permanent records is maintained.

....Formulate and submit a budget adequate for the total program of the school, with definite provision for training of workers.

....Submit factual, interpretative and evaluative reports to proper committee or board at regular intervals.

....Observe departments at regular intervals so as to be cognizant of needs—teachers, equipment, supplies, etc.

....Plan cooperatively for other opportunities for the religious and "professional" growth of workers, including leadership courses, observation in other good Sunday church schools, attendance at summer conferences and laboratory schools, correspondence courses.

....Plan cooperatively to promote home-church relationships and to keep the work of the school before the entire constituency and the community.

....Take advantage as much as possible of all training opportunities. (See section entitled "Sources of Help.")

....Give sufficient notice to the proper board or committee if necessary to resign.

Division and Departmental Superintendents

In a graded church school, superintendents are appointed for each department, such as the nursery, primary, junior, etc. In addition, there may be divisional superintendents who are responsible for larger units—children, youth, or adults. Certain types of responsibilities are common to both divisional and departmental superintendents; such as the following:

*The responsibilities held in
common by division and departmental
superintendents are to:*

....Be thoroughly familiar with the objectives and the denominational materials for the age group (or groups) concerned.

....Be sure that the division or department is properly graded and that recommended materials are used.

....Be regular in attendance; arrive early, to make sure all is in readiness and to deal with possible emergencies or adjustments.

....Make sure that the department, or departments, open and close promptly, remembering that the session begins when the first pupil arrives.

....Report regularly to the governing body of the church school regarding progress, needs, special problems.

....Take advantage as much as possible of all training opportunities. (See section entitled "Sources of Help.")

....Give adequate notice to the division or general superintendent if necessary to be absent or resign.

Division Superintendent

*In addition to the above, the
unique responsibilities of the
division superintendent are to:*

....Guide new department superintendents in an understanding of the objectives and the materials for the age groups concerned.

....Serve as chairman of the division council, calling regular meetings to review present status and to develop plans.

....Initiate planning for divisional activities—special days, vacation school activities, etc.

....See that each department superintendent has developed a proper enrollment procedure for each pupil and a systematic method of handling the offering and attendance records; also that requisitions for supplies and literature are regularly and properly placed.

....Encourage the department superintendents to plan ways to contact and cooperate with the parents of the pupils enrolled.

....Study the merits of the "rotation system," in which all church school workers have a regularly scheduled "year off" for study and spiritual refreshment.

Department Superintendent

In children's departments where good informal procedures are followed, the department superintendent is sometimes called the "leading teacher," a term which indicates the teaching as well as the administrative function of the department superintendent. This "leading teacher" not only guides the teachers and leads the children in a general way, but may also do specific teaching, in accordance with plans developed cooperatively with the teachers in their planning sessions.

In addition to the responsibilities held in common with the division superintendent, the special responsibilities of the department superintendent are to:

....Insure adequate teaching staff each Sunday.

....Maintain a group of informed associate or substitute teachers who are familiar with the teaching program and materials, able to assist on call.

....See that physical equipment is maintained in good order.

....Give requisition for supplies and literature to Sunday church school secretary, or other proper person, two months before the new quarter starts.

....Distribute new materials to teachers, each unit, month, or quarter.

....See that usable supplies are returned and filed after unit is completed.

....Arrange in advance for special needs, such as audio-visual materials.

....Schedule and preside at department meetings, each month or before each new unit of study.

....Preside, ordinarily, at all general sessions of the department.

....Assure, and often plan and conduct, meaningful worship services.

....On occasion, lead the group in activities which were agreed upon by the departmental staff when they met to plan the unit of study.

....Be constantly alert to the needs and growth of the pupils; strive to evaluate the teaching program by its apparent effect on the beliefs, character, and daily lives of the participants.

....Encourage church membership for all pupils of proper age.

....Make sure that the department secretary conducts an adequate enrollment procedure for each pupil, keeps careful record of attendance, and transfers the attendance record and the offering to the proper persons each Sunday.

....Check to see that absentees are followed up.

....Plan ways to contact and cooperate with the parents of the pupils; i.e., parent-teacher meetings, visitation in homes at least once a year, parents' visits to the Sunday morning sessions of the department, use of "parent sponsors" to help with visitation and the social affairs of the group.

....Promote improved teaching methods and heightened morale. Be sure each teacher has a sense of satisfaction through striving to do increasingly effective work. Provide personal help between department meetings for the unit in progress.

....Plan with the teachers for opportunities of religious and "professional" growth, such as workers' conferences, leadership courses, use of the church school library, observation in corresponding class of other well-managed church school or public school, summer conferences, laboratory classes, correspondence courses.

....Notify teachers if absence is necessary, asking one of them to act as substitute.

The Teacher

The consecrated teacher will make every effort to:

....Remember that pupils and their Christian growth—not materials—are the center of concern.

....Strive continuously to understand:

 age-group characteristics,

 how persons learn,

 the special needs of any given group,

 individual pupils in terms of the homes and communities from which they come,

 how to use the Bible effectively in everyday life, through guided reading, memorization, personal devotions, etc.

....Cooperate with other teachers and the department superintendent as a loyal member of the "team"; attend all department meetings to plan units of study.

....Start to prepare Sunday's lesson early in the preceding week; be on the watch for helpful resources in newspapers, magazines, books, etc.; think of the pupils frequently; pray for them individually.

....Study, or at least read, the unit as a whole in order to put individual sessions into proper framework.

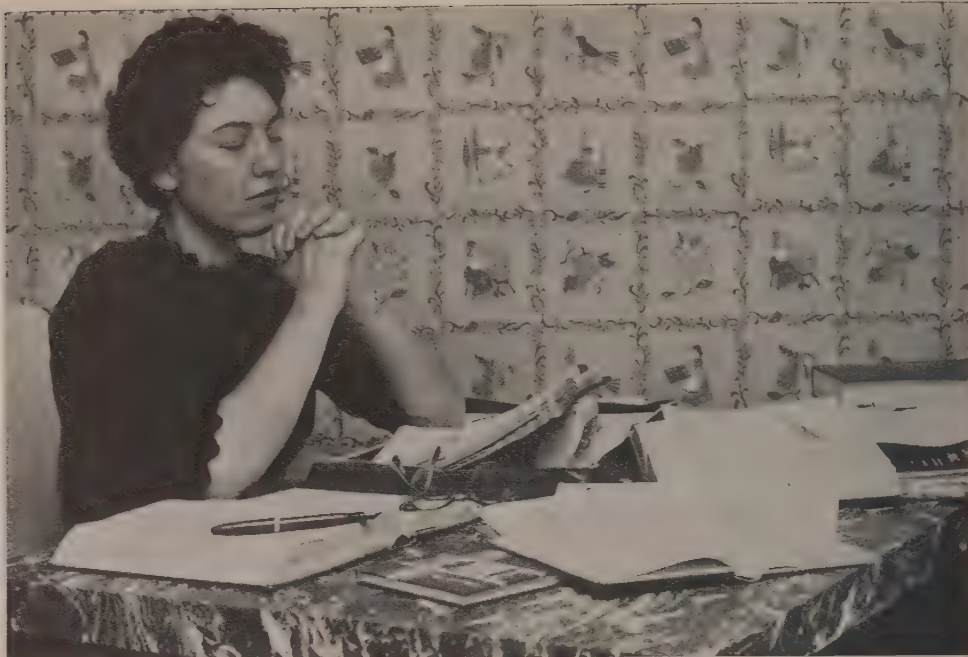
....Make careful lesson plans in writing, keeping in mind individual and group needs and being prepared to adjust the plan to meet these needs as the session develops.



One duty of the superintendent is to plan for leadership education opportunities for all church school workers.
From "Leads to Leadership"

The teacher
should start to
prepare Sunday's
lesson early in the
preceding week;
be on watch for
helpful resources;
think of her pupils
frequently;
pray for them
individually.

Photo by Dorothy L. Carl



....Be present, ahead of time, every Sunday morning.
....Arrange all materials before class session starts.
....Remember that teaching begins when the first pupil arrives; be ready with related activities of interest.
....Let the pupils help in planning ways in which to make their study and all their class activities most interesting and helpful.

....Use a variety of teaching methods; i.e., group discussion, creative activities, audio-visual materials, resource persons, field trips.

....Be alert to "moments of worship" when the group senses its nearness to God and when spontaneous prayer and thanksgiving seem natural and indicated.

....Keep systematic and accurate records of attendance, unless responsibility is delegated to a secretary.

....Observe closing time carefully.

....Follow up absentees, with cards, telephone calls, personal visits.

....Maintain personal records of each pupil to help in understanding him and working with him effectively.

....Secure parent sponsors or room mothers where advisable.

....Arrange for parents' visits to class or department.

....Visit in homes at least once a year, striving for insight into the needs and special characteristics of each pupil. Interpret unit of study to parents as a means of specific cooperation between church and home. Evaluate teaching effectiveness by reviewing with the parents the Christian growth of the pupil.

....Observe pupils or comparable group in another church school or in public school—wherever good teaching is taking place under trained leaders.

....Take advantage as much as possible of all other training opportunities. (See section entitled "Sources of Help.")

....Notify department superintendent well in advance if necessary to be absent or to resign.

Department Secretary

The secretary will ordinarily be expected to:

....Maintain a master card file of all pupils within

the department and keep an attendance record.

....Compile a report and file same with designated person each Sunday.

....Furnish the proper persons (teachers, superintendent) with a list of absentees each week.

....Attend the department planning sessions and/or the general training functions of the Sunday church school.

In some situations, the secretary will also be expected to:

....Order literature and other supplies, as authorized.

....Take charge of supplies which teachers and pupils use from Sunday to Sunday.

....Welcome the pupils.

....Act as hostess to visitors and newcomers.

....Keep in touch with absentees, through cards, telephone calls, personal visits, etc.

Church Librarian

The church library is the resource center for the various organizations of the church and community. The church library well planned, executed and made known is of great value to the leaders and members of the church.

The responsibilities of the church librarian are to:

....Plan with the pastor and the proper committee of the Board of Christian Education in all matters of general policy regarding the library facilities and services.

....Consult frequently with leaders as to their needs in books, publications and flat pictures.²

....Advise the proper committee concerning these needs and recommend specific materials to be purchased.

....Submit budget requirements for library materials at stated intervals.

....Keep in close contact with church leaders and members, informing them of available library resources.

....Encourage good working relationships with school and public librarians, in order to serve the community to

²Flat pictures sometimes may come under the work of the audio-visual committee.

best advantage and not duplicate materials or services.

....Set up a library procedure which will make the library useful. This would include a classification of books, publications and pictures. Maintain an adequate catalog of all resources.

....Label and prepare the books, publications and pictures for circulation.

....See that proper record is made of all resources loaned.

....Keep a record of the types of persons using the library for guidance in selecting new materials.

....Keep church members informed about the library facilities.

....Stimulate interest by special displays, book exhibits, story hours, book reviews, marionette shows, author autograph or book parties.

....Supply the local newspaper with interesting stories or information regarding library resources, particularly in connection with specific developments within the community.

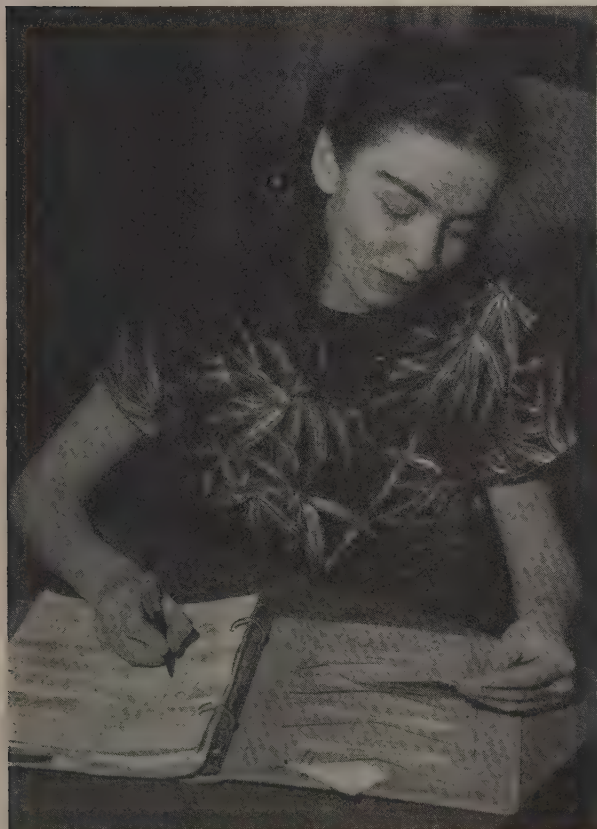
Audio-Visual Counselor

The responsibilities of the audio-visual counselor are to:

....Serve as chairman of the audio-visual subcommittee of the Christian Education Committee.

....Serve as a member of the Christian Education Committee in order to participate in the making of plans and to urge the use of audio-visuals as an integral part of the work of the school.

....Study thoroughly the whole area of audio-visuals,



The secretary should maintain a master file of all pupils.

Photo by Ralph Berry



The librarian should keep in close contact with church leaders, informing them of available library resources.

Photo by Alice K. Montin

particularly their educational value and utilization.

....Conduct a leadership class or workshop for the audio-visual subcommittee and other selected leaders from departments and organizations, so that they may in turn be prepared to assist their respective groups. Be sure to include in the course or workshop an actual demonstration of the effective use and integration of an audio-visual from an educational standpoint.

....Supervise a cooperative program, utilizing audio-visual subcommittee members and other qualified persons to provide preview assistance and guidance concerning the best use of all resources.

....Provide full information to each department and organization concerning current audio-visual recommendations in curriculum materials.

....Set up and maintain a simple but effective system for determining materials desired and for ordering, utilizing, and returning same. Keep a permanent record of all materials owned or rented, including a master calendar covering dates and places in which they were used.

....Select, train and test projectionists and assign them to meetings as needed.

....Inspect equipment and materials, maintain them in good working condition and arrange for their adequate storage.

....Provide catalogues on available audio-visual resources, including the *Audio-Visual Resource Guide*.

....Recommend a permanent policy for an on-going budget for (1) purchase of audio-visual equipment, films and filmstrips, and non-projected resources, and (2) rental of materials, as required.

Sources of Help

The Bible is, of course, the basic book for all Christian leaders, and "devotional" literature is likewise a part of the equipment for every growing Christian. The following resources are suggested as additional and very important aids from which the alert leader will select those most pertinent to his needs:

1. Denominational curriculum materials and age-group periodicals.

2. The *International Journal of Religious Education* (Copies are still available of special issues on "The Bible, out of Life, into Life," "Equipment for Religious Education," and "Grow as You Pray; Pray as You Grow." 35c each; quantity rates. Order

(Continued on page 42)

Don't crowd!

*Unnecessary crowding is reducing the effectiveness
of many church schools.
This condition can often be corrected.*

by Virgil E. FOSTER

Editor of the
International Journal of Religious Education

MANY CHURCH SCHOOLS are crowded to the point that the quality of the teaching is being adversely affected. More could be done about the problem than some of these churches understand. The problem is so serious in many instances that immediate attention should be given to it.

It is good, of course, to have more and more people coming to church schools. Bring the day when all will come! But churches will want to make the best possible use of all available space and leadership so that the teaching ministry may be on a high level, even with increasing attendance.

The solution is not to be found in regimentation, in which children and young people are packed into inadequate space and are expected to learn by listening. Persons cannot grow religiously just by hearing someone talk. That educational program is most effective in which the learners share in the planning and participate fully in the program of worship and study.

Many churches could make better use of their space than they are at present.

The best work with children and young people calls for twenty-five to thirty-five square feet of floor area per person. The younger the child the more space he needs. Even a crowded church will want to make every effort possible to maintain that standard, by using its space in the most effective way.

Hold more sessions

For example, rather than decreas-

ing the amount of space per pupil enrolled, many churches are now holding two complete church schools each Sunday. Or, if the building arrangement does not permit that, they hold two complete schools in the nursery, kindergarten, and primary departments. Usually one session is held at 9:30 A.M. and the other at 11:00 A.M.

The holding of two complete schools, with two identical church services at the same time as the school sessions, is becoming increasingly popular. The total attendance at the two services and at the two schools is usually larger than when only one each is held, and better working conditions are maintained. Also, teachers have the opportunity of attending one of the church services.

Some churches are now holding three services and three complete sessions of the church school in order to maintain a program of high quality and yet accommodate all who wish to come. One such program was described in the July-August issue of the *Journal*.¹ A typical schedule for the three periods is 8:30, 9:45, and 11:00 A.M., with one-hour periods and a fifteen-minute intermission between. Afternoon sessions are held in some churches.

Other churches prefer to make the adjustment of holding all groups from junior or junior high upward from 9:30 to 10:30 (or from 9:00 to 10:30 A.M. in order to have more time) with the younger groups using the same rooms from 11:00 to 12:00 (or from 10:45 to 12:15 o'clock). This calls for a quick shift of equipment, but some churches do it even when it is not required by large attendance.

Allocation of rooms so as to elim-

inate congestion in halls is important. It increases the safety of children by doing away with cross-currents of traffic. A slight change in time schedule can often bring comparable results. Special care should be taken to see that young people are not filling a stairway at the same time that children need to use it.

Make better use of space

One church found a partial solution to its problem of space limitation by finishing a basement room that for thirty years had never been completed. It is now a beautiful, paneled, acoustically treated room, used by the young people's class, youth fellowships, Boy Scouts, and other groups.

The family next door to one church let the church use the recreation room in the basement of its home for a church school department.

A large city church, with many rooms, found itself needing more space and finished the attic over one unit of the building as a very attractive youth club room.

One of the most common causes of crowding is the inefficient assignment of the available space. For example, a church recently planned a new, half-million dollar building, with an assembly room in which four grades were to meet for worship, and with many small rooms for the classes. During the worship the classrooms would have been idle and during the class sessions the assembly room would have been idle. The plan was given up in favor of a better one after construction was nearly completed and, with some simple changes in wall structure, all of the space could be used all of the time, with each grade in its own worship-study room for the entire period.

Many a children's department has been packed into a small, poorly ventilated room while a small adult class occupied "their room" which was much larger than needed. Recently a church decided that something had to be done about the fact that five or six ladies used the large parlor while the young people were jammed into a small room. The problem was handled graciously and the ladies entered into the new plan, reluctantly at first, but understandingly in time. Another church has never been successful in its efforts to persuade an adult class, which had moved into a lovely chapel as soon as it was built but had no worship service, to use some other room so that children and young people could use the chapel for their worship services.

With a little imagination the departmental division of the church

¹More ideas about how churches, both large and small, can make the best use of their space, equipment, and leadership are to be found in *How a Small Church Can Have Good Christian Education*, by the author of this article, published by Harper and Brothers, 1956.

¹See "Triple Sessions—A Triple Challenge," by Esther Schick, in the July-August 1956 issue of the *JOURNAL*.

school can be adapted to room sizes. There is no necessity that the conventional three-grade grouping always be observed. One church had crowded the three primary grades into an inadequate room while a medium-sized room across the hall went unused. Finally, the first grade was given the unused room as its own for the entire period, and the second and third grades then had room in which to move around.

Another church had its primary children crowded so closely in an assembly room that they could hardly stand to sing, while other rooms went unused except for class periods. After the department was reformed into three single-grade departments, each with its own worship-study room for the entire period, the quality of the program was greatly improved.

Get rid of unneeded equipment

Another common cause of crowding is the possession of too much furniture and equipment, such as tables too heavy to move out of the way when not in use, and more tables and chairs than are needed. Many churches have too much equipment or the wrong kind. All furniture not really needed could well be disposed

of to make room for human beings.

A simple example of this is the fact that many churches have two chairs for each person—one in the worship room and one in the classroom. By organizing the school in smaller worship-study groups which stay in one room throughout the schedule, for a unified worship and study program, a church conserves both money and space. A church which was planning a new building found that this suggestion saved it several thousand dollars in construction costs by eliminating several partitions, as well as several thousand dollars in equipment costs.

A church found that about twenty-five percent of its floor area in certain rooms was taken up with unused chairs and tables. By discarding some obsolete tables and chairs, replacing them with folding equipment, then purchasing "dollies" (trucks) on which the new equipment could be rolled away into a store room, it released the space for the use of children.

In the planning of new church buildings, properly placed store rooms are essential. The storage space should equal about ten percent of the floor area of the rooms which are to

be used for more than one activity (not including the sanctuary). The store rooms will be most useful if placed where they are easily accessible and each can serve more than one room. Sewing machines and adult chairs and tables can be moved out and replaced with children's equipment brought from the store rooms, and visa versa.

Space is more important than equipment. Children enjoy sitting, playing, and working on the floor. Nursery and kindergarten departments need very few tables and chairs. Other departments often have too many of them. Paper for drawing and painting can sometimes be hung on walls, with an oil cloth or plastic hanging back of it to protect the walls, or placed, several sheets thick, on tack boards mounted against the wall. This is not desirable, but is better than giving up the activity because of lack of table space.

Crowding can be a serious problem. Some churches have the problem but do not know it. Every church can well keep up a continuing study of its own use of space. A flexible plan, which can be adjusted as conditions change, is important. Room in which to do as well as to listen is necessary.

Theology and children

I HAVE HEARD PEOPLE SAY, "Theology and childhood simply do not mix! Theology is something for adults who can reflect upon their religious experiences and formulate their faith into concepts and creeds. After all, one has an *experience* of religion first, and then the mind organizes that experience into a system of theological truth. All this is for adults, but it is not for children! In fact, it may be futile if not dangerous to introduce theology into a kindergarten, a primary, or a junior class room. Futile, because the pupils would not understand; dangerous because they may associate real Christianity with definitions.

There is much truth in this statement. As a father of six children I know a little something about theology and childhood. I have found, however, that everything depends on what you mean by "theology." If, by theology, you mean a *system* of Chris-

tian truth set within big words like "justification" and "Trinity" and "revelation" and "salvation," then, of course, children are not interested in theology. These words are difficult enough for adults!

And yet, a large part of the Church's educational task is to initiate people into the Christian community's heritage, to help all ages of its people to understand what these words mean and symbolize. They are a part of the Christian heritage. These old verbal containers have a content that would interest parents, and through them bring the meaning of our fine theological heritage down into the lives of their children.

After all, these big Christian words of the historic faith professed by millions in the past were fighting slogans at one time! "Justification by faith" brought about a religious revolution! At one time, even that Greek word *homoousios* precipitated a real strug-

by E. G. HOMRIGHAUSON

What a person believes depends on more than words. It begins with his first experiences and with his earliest relationships to people around him. These determine the beginning of his theology, which continues to develop with further experiences. A child's theology takes a systematic form as he is able to put his experiences into words and to relate them to the Christian heritage.

This article by Dean Homrighausen, formerly Professor of Christian Education at the Princeton Theological Seminary and now its Dean, deals with the very important subject of the child's theological development.

THE EDITORS



Most children have some idea of God, the Bible, Jesus, heaven, angels and sin. These ideas, which they get from many sources, may be erroneous or inadequate.

Painting by Beck; photograph from Monkmeyer

gle between Christians. The real issue centered around the question: Was Jesus Christ human or divine?

The terms by which we designate church government—presbyterian, episcopal, congregational—once were fighting terms, for people were really concerned about the organization of the Christian community. Should it be a pure democracy, a representative democracy, or an oligarchy? (And aren't these questions relevant today?) Today, we are all greatly interested in the mature, integrated life. We are also concerned about social redemption. Yes, these big words really mean something in terms of reality. If only parents and teachers understood these words, they would have a more vital theology to *live* before and *teach* to their children!

But even so, children do not understand these *words*. Yet they can begin to understand in their own way something of the *meanings* of these words. Theology is more than words; it is a way of thinking. More, it is an attitude of inquiry. It is both a questioning on the one hand, and a finding of the answers on the other hand.

If this is so, then every little fellow

who asks a big question about where he came from, or who God is, or what happened to Grandma who has passed on, is a theologian! Even in his crib, he may be wondering in wordless quest about the mystery of the world in which he lives, and about the mother-reality he confronts. He is born with the spirit of wonder. He seeks for life's satisfactions. His existence is made for something big; he just naturally reaches out for the meaning of it all. Parents have the finest opportunities to encourage theological questions in their children and help them to find meaningful and growing answers.

I think it is almost blasphemous to say that children are not interested in theology! They have asked me questions I cannot answer; and they have forced me to take my big theological words and explain them in simple terms they can understand—at least a little. Some of our family's finest theological sessions have taken place around the evening dinner table after we have read and prayed.

Of course, there is another problem concerning children and theology. Once I had a letter from a children's expert who wanted to know whether

children from six to eight could understand words like heaven, spirit, salvation, faith, Word of God, resurrection, and the like. My reply was that they should be helped to understand. Most children from six onward (and even earlier), for example, have some idea of God, the Bible, Jesus, heaven, angels, and of sin. This is because they get ideas and attitudes and images from other children, from picture books, from movies, from parents, and from many other sources, however erroneous or inadequate these ideas and attitudes may be.

Our task is to discern, to correct and to guide these ideas and attitudes. This is a theological task. Every teacher and parent must be engaged in this critical and creative work. In fact, they are teachers whether they want to be or no, since their children will come to them about these matters! To be brushed off or badly guided will have its effects, one way or the other.

One of the important factors in this process of teaching is to take the child's questions seriously, to explain as best we can what we believe in terms of the child's experiences, and to admit ignorance if necessary. Parents and teachers do not have all the answers either!

I believe, however, that one great truth that must be taught to our children, or experienced by them in terms of their age-group experiences, has to do with sin and salvation, with self-esteem, self-criticism, self-acceptance and divine forgiveness. Many experts on childhood believe that we ought not—and cannot—teach children about these matters. But, if this truth about the growing self and its proper education is so central in our Christian faith, how can we avoid the necessity of helping children to understand what sin and salvation mean? These old words need reinterpretation in terms of experience. We cannot teach one *kind* of Christianity to children and another to adults!

Children do have experiences of faith and trust in persons. They can transfer that experience to their relation with God. I believe that children very early have an experience of "sin." It is a "bad" feeling inside them when they have wronged mother or dad, or have done something that breaks the fellowship of love, or have participated in something that makes them feel they have not been true to their best selves. I am sure that "sin," "confession" and "repentance," and "salvation" can be made meaningful through these experiences. This area of experience I believe is of the very essence of the Christian faith, and it is of the very essence of the

Christian life. This process belongs to the problem of the remaking of the self.

Children are not only natural theologians, but children too need to be *taught theologically* by teachers who understand the intimate relation between the Christian faith—and especially the Person of Jesus—and the human spirit. Even the telling of the story of the Good Samaritan is a theological act. The way in which a teacher handles a Bible conveys to children an attitude that is theological.

What I am saying is that the greatest and most delicate business in the world is that of working with God, as a parent or teacher, through his revelation of himself in the Bible, so that persons are remade according to his intention and by his power. And children need and want that remaking! Teachers of children can make or break a growing life by their theological attitudes and convictions! No wonder the gentle Jesus said some rather stern things about those who offended little ones! Adults may be

quite immune to much bad manipulation, but children may be fashioned into true children of God, or into maladjusted pseudo-persons.

Teachers and parents of children must understand theology; they must possess a vital theology, understand how theological truth can be taught to children, and see how theological truths and attitudes are a part of the Christian community, whether it be the home, the class room, the sanctuary, or the fellowship of the teacher or parent with one child.

THE one-day demonstration school has proved to be one of our most effective ways of training church school teachers.

Though it is by no means a new medium, it has some distinctive features as we have developed it here in Southern California among our Presbyterian Churches. To be sure, the effectiveness of the schools is enhanced because they are a part of an extensive program of training in which curriculum previews, workshops, institutes, and summer lab schools are correlated in a total area program. Thus the half-day schools are strengthened by the presence of many trained leaders and by the attitudes and the understanding which have been developed in the churches.

The first unique feature of our schools is that the demonstration teaching is done by the teachers of the host church with their own children in their normal situations. The host church school is chosen by the field staff in consultation with its leaders on the basis of their desire to serve in this way and the judgment of the field staff that the church is ready to do a competent job.

Four to six weeks before the date of the school a member of the field staff meets with the officers and teachers of the host church for orientation and a preparatory training session. Needless to say the workers of the host church make careful preparation. Over and over again testimony is given as to the value of this experience. Teachers find out what they can do when real planning and preparation take place. "We gained more from it than anyone else," they say. This value to the host church is one of the fine features. We now have more than fifteen churches which have served as host churches, several of them more than once. It is

They learn to teach by watching

The four-hour demonstration school has proved its effectiveness in lifting the quality of teaching.

by Herman J. SWEET

Field Director, Board of Christian Education,
Presbyterian Church in the U.S.A.,
Los Angeles, California.

interesting how many persons come back to these churches for observation on Sunday, or seek the counsel and help of their leaders.

A second feature is that all teaching is done by teams, generally from two to six persons.¹ This demonstration of "group teaching" probably accounts for the rapid spread among our churches of this most fruitful approach to teaching.

A third feature is that other volunteer lay leaders from outside the host church, one for each demonstration group, are brought in to observe and to guide the evaluation period. These are persons with special skills and training for this part of the program.

We have now worked out on the basis of experience guidance papers (1) for the host church, (2) for the evaluation session, and (3) for the observers.

After experimentation with schedule we have found that a shortened

and lightened schedule gets the best results in this type of school. The schools are held on Saturday. Registration begins at 8:30 a.m. At 9:00 a.m. the children are gathering in their demonstration groups in pre-session activities and all observers are

The terms "group teaching" or "team teaching" may be used to describe a practice in which a group of adults (teachers or leaders) work together as a team. In an ordered, but never stereotyped or formal manner, the children and adults share in all the things we seek in a well-rounded church school experience—worship, fellowship, study, activity, and service.

In group teaching every individual, teacher or pupil, has a responsibility at all times to the entire group. A grade or department may function for a part of the session as a total group, part of the time in small groups or committees, and yet have a sense of common objectives and responsibility to the whole. As small groups are formed around interests or functions the activity is never unrelated.

Group teaching emphasizes the team experience. It is in contrast to "class teaching" in which individual teachers more or less "go it alone" and in which there may be wide divergence in practice as well as effectiveness.



The boys and girls of any age are not disturbed by the presence of observers.

together for a brief worship and orientation.

At 9:15 observers go to their respective age groups for further orientation by one of the demonstration teachers. The demonstration session, as near like the usual Sunday session in the host church as possible, begins at 9:30 and runs until 10:45.

A full half hour of recess comes at 10:45, when coffee and doughnuts are served. This break is highly important. It gives time for fellowship; it gives time for comparing experiences and thereby improves the evaluation period which follows; it allays the hunger of those who left home in early morning so that they can go through to a late lunch without protest. The children are given refreshments and sent on their way home.

Evaluation in the groups begins at 11:15 and runs until 12:45, closing with a brief worship in each group.

In the orientation for the entire group of observers at 9:00 o'clock, they are told the nature of the school, its "history" and relation to other phases of our leadership education program, what its purpose is, the schedule, how to behave as observers, some tips on what to look for. They are advised that the school does not pretend to demonstrate "perfect" teaching, but to show what competent teachers can do in a given situation when they are adequately prepared. They are asked to look for principles, to appraise procedures in the light of the situation, to think in terms of adaptation and not of adoption. They are reminded that persons learn from mistakes and failures as well as from successes.

In the orientation for the particular group in which they will observe, they are told something of the preparation the teachers have made, the purposes which they have set for themselves, the problems which they face in their particular situation, the lesson, activity and worship plans which they are seeking to follow, and what they hope for on the part of the observers. Thus rapport is established and a cooperative spirit engendered.

The curriculum used is that being used regularly by the host church and the observers. The lesson is for the Sunday following the day on which the school is held. Children are invited to participate in limited numbers, about 15 for nursery, 20 for kindergarten, 25 to 30 for older children. Junior high is included with very good results. One thing has been abundantly proved: the boys and girls of any age are not one whit disturbed by the presence of sometimes as many as 35 observers in a group.

The evaluation period is crucial. We have given much attention to how to make it creative and a real stimulus to growth. We have developed a corp of skilled leaders for this purpose. They are successful teachers presently teaching the same lessons in their own church schools. They have been given help in guiding a group process, interpreting questions, keeping discussion on the track, discerning the main issues from the peripheral.

The value of the evaluator, acting as a chairman with the demonstration teachers as a sort of panel, is fairly obvious. She has been a trained

observer with a specific purpose during the demonstration. The demonstration teachers do not need to worry about the evaluation which is to follow. They will not be "on the spot" and are not likely to be on the defensive. The observers have more of a fellow-feeling and are more objective when the focus of their questions, criticisms (which are encouraged), and commendations, is toward this "neutral" chairman rather than the demonstration teachers. No one is an "expert" in this situation. It is a group of fellow workers seeking the truth.

After a recent school, in which 180 adults participated, a young minister remarked, "This was the greatest experience of my life so far as Christian education is concerned. It surely showed what a church school can be if teachers are trained and prepared." Said a superintendent, "Since our teachers have had the experiences of planning necessary for this demonstration teaching there is no more question about the necessity or value of departmental planning." Said another, "This kind of sharing with the workers from many different churches has been the most encouraging thing our teachers have experienced." Said another, "The one-day school literally transformed some of our departments."

There are some further questions which may need answering. Child care is furnished at the host church for the observers' children who must be brought if their parents are to attend. (Some churches now arrange child care at their own church.) Incidental costs—promotion, refreshments, extra janitor service, meals for evaluators who may come from a distance and who generally meet with staff after the school for evaluation—are covered by a small registration fee. All leaders are volunteers. Saturday seems a good day. The children are out of school. Men come in goodly numbers. Incidentally, in increasing numbers men participate in the teaching teams.

Last winter (1955-56) we held nine schools, attended by more than 1,000 boys and girls and by 1,174 adults. We are now having to limit attendance at each school by restricting it to delegates from a limited number of churches. Under our group teaching plan 246 teachers in the nine host churches did the demonstration teaching. The number ranged from 12 teachers in one situation to 52 teachers in another. This wide participation of teachers in the demonstration churches accounts for the very great impact made upon their own program by these one-day schools.



Adventures for the family through books

by Imo Ruyle FOSTER

Wife of the Editor of the Journal.

Drawings, courtesy of the Friendship Press

AT A TIME when the number of good books is increasing, many families have given up family reading because of new distractions. A recent survey of reading habits in the U.S. showed that 60 per cent of the people do not read even one book a year. This is a matter which churches and Christian families can do something about. If churches want their families to have the benefits of Christian literature they must promote reading.

Nothing can take the place of the enrichment which comes to members of a family from reading together and from sharing that which they have read individually. These experiences not only afford pleasure at the time; they also produce a reservoir of information, inspiration and experience to be drawn upon all through life. In her book *Longer Flight*, Annis Duff reports a significant statement made by her daughter as she was starting off to college, "Sometimes you can take it with you!" She was speaking of the unusually fine experiences her family had enjoyed while reading together.

Good books are a splendid resource for Christian education in the home and church. They make boundaries disappear as the readers come to feel at home in the world with people of different backgrounds and cultures.

The books listed here are among the best which have been published recently for home and church libraries. All were published in 1955 or 1956. Any one of them would make a good birthday and Christmas gift. Others could also be listed, but were omitted because of space limitation.

In addition to these books, the use of Friendship Press publications is urged. Lists are available from Friendship Press, 257 Fourth Avenue, N.Y. 10, N.Y., or from denominational

book stores. All of the books listed here are available through denominational book stores. Prices are subject to change.

For children to ten years

Berries in the Scoop, by Lois Lenski. As her family worked together, little Kayla found the joy of love and forgiveness. Lippincott, \$2.25. (7-9 yrs.)

The Child Jesus, by Florence Mary Fitch, illustrated by Leonard Weisgard. Jesus is shown as an active boy, interested in life, in people, in God. He was taught the Jewish Scriptures which he sang at work and play. Lothrop, Lee and Shepard, \$2.50. (5 yrs. and up)

Crow Boy, written and illustrated by Tara Yashima. The story of a shy and lonely little Japanese boy who was ignored by his classmates until they found he could make a contribution to their lives. Viking, \$2.75. (6-9 yrs.)

The First Book of Mexico, by Sam and Beryl Epstein, illustrated by Bernice and Lou Meyers. The book tells children about daily life at home, in school, at market and about the religious festivals in this beautiful southern neighborhood. Watts, \$1.95. (7-10 yrs.)

The Fourth of July Story, by Alice Dalgliesh, illustrated by Marie Nonnast. A simple record of the writing of the Declaration of Independence and the background out of which it came. Scribners, \$2.75. (6-9 yrs.)

God Cares for Me, by Carolyn Muller Wolcott, illustrated by Lloyd Dotterer. A little boy was surprised to find that it takes many people to carry out God's plans and that he has a part in it. Abingdon, \$1. (5-8 yrs.)

Later Old Testament Stories, by Ethel L. Smither, illustrated by Kurt Wiese. Ruth and Naomi, David and Jonathan, Nehemiah, Solomon and other O.T. leaders are vividly pictured for children. Abingdon, \$1.50. (7-10 yrs.)

Millions and Millions and Millions, by Louis Slobodkin. With all the millions of

many things there is "only one you and one me." Vanguard, \$2.50. (3-6 yrs.)

Nature Games and Activities, by Sylvia Cassell, illustrated by Peter Burchard. Many ideas for family fun and learning. Harper, \$2.50. (6 yrs. and up)

Pilgrim Thanksgiving, by Wilma Pitchford Hays, illustrated by Leonard Weisgard. An authentic story of the first Thanksgiving when the Pilgrims and their Indian friends gave thanks for their blessings. Coward-McCann, \$2.50. (5-8 yrs.)

Tell Me About Heaven, by Mary Alice Jones, illustrated by Marjorie Cooper. A book to help parents answer children's questions about heaven in such a way that there can be growth in the understanding of some of the mysteries of life and death. Rand McNally, \$2.50. (4-8 yrs.)

The True Book of Animal Babies, by Illa Podendorf, illustrated by Pauline Adams. In simple text and colored illustrations children are told something about animal babies, and about their own little brothers and sisters. Children's Press, \$2. (5-8 yrs.)

Use Your Head, Hildy, by May Justus, illustrated by Jean Tamburine. Hildy used her head wisely in attending to duties in her Tennessee mountain home. Holt, \$2.25. (8-10 yrs.)

With Bells On, by Katherine Milhous. A lovely Christmas story in an old Pennsylvania setting about a family that took time to prepare for Christmas by making a "putz," a manger scene. Christmas for them was a time for worship, loving, and sharing. Scribners, \$2. (5-10 yrs.)

For children to twelve years

Benjamin Franklin, Printer and Patriot, by Ruth Cromer Weir, illustrated by Rus Anderson. Benjamin's family life during his boyhood helped to prepare him for the years during which he worked courageously for his country, at home and abroad. Abingdon, \$1.50. (9-12 yrs.)

Big Little Island, written and illustrated by Valenti Angelo. An Italian war-orphan finds a new and happy life

in New York City where he enjoys the museums and library along with his new friends. Viking, \$2.75. (9-12 yrs.)

Clara Barton Red Cross Pioneer, by Alberta Powell Graham, illustrated by Clifford N. Geary. A dramatic story of the life of a shy little girl who later faced danger with strength and courage. Abingdon, \$1.50. (8-12 yrs.)

The Corn Grows Ripe, by Dorothy Rhoads, illustrated by Jean Charlot. A curious blend of Mayan and Christian beliefs as expressed in the life of a young 20th century boy in a Yucatan village. Viking, \$2.75. (10 yrs. and up)

How the United Nations Works (revised edition), by Tom Galt, illustrated by Ava Morgan. Foreword by Carlos P. Romulo. An excellent account of the organization and work of the greatest attempt ever made to bring world peace. Good for reading and for reference. Copies of important documents included. Crowell, \$2.75. (10 yrs. and up)

Julio, by Loretta Marie Tyman, illustrated by Jean Charlot. Customs and religious celebrations in Mexican family life are woven around the adventures of nine-year-old Julio. Abelard-Schuman, \$2.50. (8-12 yrs.)

Miracle of the Song, by Norma R. Youngberg, illustrated by Harold Munson. Writing out of experience, the author tells how the power of the native witch doctors in Borneo is destroyed when medical doctors teach the natives to sing Christian hymns and to listen to Bible stories. Morrow, \$2.50. (10-14 yrs.)

Misko, by Alvena Seckar, illustrated by Decie Merwin. While Misko and his Slovak family seek a new home in a mining region in the U.S., they help a boy suffering from cerebral palsy to gain friends and self-confidence. Oxford, \$2.75. (10-14 yrs.)

A New Home for Pablo, by Carol McAfee Morgan, illustrated by Harvey Weiss. Pablo and his family left their home in Puerto Rico and came to New York City where life was difficult. However Pablo proved that he was a good citizen. Abelard-Schuman, \$2.50. (10-12 yrs.)

Plain Girl, by Virginia Sorensen, illustrated by Charles Geer. Esther, an Amish

girl in Pennsylvania, was only ten, but she understood something about her older brother's question, "What harm can buttons do a man's soul?" Later Esther and her brother found that family love is more important than the conflict between generations. Harcourt, Brace, \$2.50. (9-12 yrs.)

Rembrandt, a biography by Elizabeth Ripley. A factual account of the incidents in the life of a great artist who was influenced in his early life by his mother and her Bible. He painted many pictures illustrating the Bible. Oxford, \$3. (10 yrs. and up)

San Francisco Boy, by Lois Lenski. The report of the struggles and joys of Chinese children who are part of two cultures in America. Lippincott, \$3. (8-12 yrs.)

Seven Grandmothers, by Reba Paefiff Mirsky, illustrated by W. T. Mars. There are warm relationships in the family of a girl who became aware of the conflict between the old tribal customs and the new ways which are brought to Africa by a Christian nurse. The author has lived among the Zulu people about whom she writes. Follett, \$2.95. (9 yrs. and up)

The Silver Fleet, by Ernie Rydberg, illustrated by Allan Thomas. Young Sebastian learned the hard way "to look before you leap," but he did learn! Longmans, Green, \$2.50. (10-14 yrs.)

Sod House Adventure, by Bonnie Bess Worline, illustrated by Kathleen Voute. The rigors of life on the prairie did not take from some families those qualities which go together to make a great nation—love for one another, a desire for education, belief in God. The family which lived in this sod house helped build our nation. Longmans, Green, \$2.75. (8-12 yrs.)

The Story of Valentine, by Wilma Pitchford Hays, illustrated by Leonard Weisgard. A good man named Valentine was one of the first Romans to believe in one God. Though he was imprisoned, he continued to help people. His birthday is celebrated on February 14th. Coward-McCann, \$2.50. (8-12 yrs.)

The Top o' Christmas Morning, by Alta Halverson Seymour, illustrated by Mary Stevens. The story of a warm-hearted family in Ireland who made two lonely children happy, and how together they celebrated Christmas. Follett, \$2.50. (8-12 yrs.)

Trailer Tribe, by Florence Musgrave, illustrated by Genevieve Vaughan-Jackson. The family vacation was a trip in a trailer which gave opportunity for an acquaintance with various kinds of people. The family found many ways of helping those whom they met, and returned home grateful for these unusual experiences. Ariel, \$2.75. (10-14 yrs.)

Welcome, Santza, by Constance Savery, illustrated by Helen Torrey. The hardships endured by some Greek war-orphans are forgotten in the warmth of new homes in England. Longmans, Green, \$2.75. (8-12 yrs.)

The Whirly Bird, by Aylesa Forsee, illustrated by Tom Two Arrows. An authentic story of a modern Indian boy who learned there is good in the white man's culture as well as in his own.

Lippincott, \$2.75. (8-12 yrs.)

Windows for Rosemary, by Marguerite Vance, illustrated by Robert Doares. Nine-year-old Rosemary was blind, but in most ways she was not different from her friends. She lived in a happy family and looked forward to a useful future. Dutton, \$2.25. (8-12 yrs.)

Wonderful Good Neighbors, by Ruth Helm, illustrated by Kiehl and Christian Newswanger. A boy went from Chicago to live among the Amish in Pennsylvania. He found them good neighbors—after he learned to be a good neighbor. Lippincott, \$2.75. (8-12 yrs.)

The Year Around: Poems for Children, selected by Alice I. Hazeltine and Elva S. Smith, illustrated by Paula Hutchison. A collection of poems for special days and for each month of the year, by well-known and little-known poets. There is a variety of mood and style in the book. Abingdon, \$2.50. (8 yrs. and up)

For young people

Borghild of Brooklyn, by Harriett H. Carr. Borghild came from Norway to live with relatives in N.Y. Because of her love for her native land and culture she helps to bring family factions together as they all become good American citizens. Ariel, \$2.75. (12-17 yrs.)

Candle in the Sun, by Elizabeth Hamilton Friermood, illustrated by Daniel Schwartz. In New Mexico in 1900 Kate learned that her father was right: "It's always at night that the candle shines brightest." Doubleday, \$2.75. (12-17 yrs.)

Castle on the Border, by Margot Benary-Isbert, translated from the German by Richard and Clara Winston. An old castle on the border between east and west Germany is the setting for an exciting story of displaced persons who struggle successfully to find their places in life. Harcourt, Brace, \$3. (14 yrs. and up)

A City for Jean, by Helen Wells. Jean's work as a welfare worker took her into many homes—into many lives. Soon she began to realize that all individuals are worthy of help. Funk and Wagnalls, \$2.75. (14-17 yrs.)

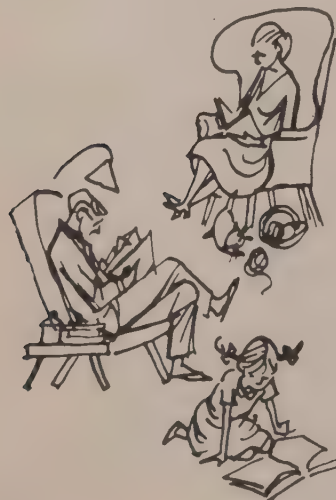
Five Against the Odds, by C. H. Frick. Even while contending with the effects of polio, a high school boy has a part in his team's winning the tournament. At the same time he is successful in bringing justice to an accused man. Harcourt, Brace, \$2.75. (12 yrs. and up)

The Golden Thorn, by Helen F. Daringer, illustrated by Kurt Werth. When Mark left his sheep to go to see the new baby in the manger under the star, his life was changed. Harcourt, Brace, \$2.75. (12-16 yrs.)

Harriet Tubman, by Ann Petry. Harriet led over 300 slaves to freedom. Her story is a dramatic reminder of the unnecessary hardships heaped upon groups of people. Crowell, \$2.75. (12 yrs. and up)

Hillbilly Pitcher, by C. P. and O. B. Jackson, illustrated by Robert Henneberger. When Wilson Hadley moved north from the white hill country he found prejudices, but he also found

(Continued on page 44)





Worship Resources

FOR NOVEMBER

Primary Department

by Ruth R. DIAMOND*

THEME FOR NOVEMBER: *God's Gifts*

For the Leader

November is the Thanksgiving season, a special time to remember God's goodness, his steadfast love, and his faithfulness. Let us take time to sit in quietness and remember the good things God has given us, the simple things we so often take for granted. When there is real gratitude and praise in our hearts we are very close to God. Let us lift up our hearts in praise and thanksgiving and know that God is very near.

Let us help our boys and girls to appreciate God's gifts. Let us help them to feel real thanksgiving in their hearts. Remember to have brief quiet times when the children can think their own thoughts. As they share these thoughts, write them on the board. Be sure to include their thoughts in your spoken prayer that it may be their prayer too. Let the children help plan a simple family worship service. Mimeograph this and send it into every home. Be sure to guide your boys and girls into an experience of real sharing this month.

Worship Center: Mural or poster of God's gifts. Pictures of people giving thanks. Basket of fall fruits and vegetables (this can be shared with a needy family). A small succoth, or booth. (Let the children make this from a small carton. Remove the top and one side. Cover the top with leafy branches and twigs. Hang from the branches paper fruits and vegetables cut from advertisements or from colored paper.)

Calls to Worship: Psalms 66:1, 2; 92:1; 100:1, 2; 100:4, 5.

Songs: No. 7, "For the Fruit upon the Tree"; No. 9, "We Thank Thee, Father, for Our Homes"; No. 179, "Litany of

Thanksgiving." These songs are from *Hymns for Primary Worship*, Westminster Press.

1. God's Gifts to Us

(See "Calls to Worship" and "Songs," above.)

LEADER: "God's Wonderful Plans"

How much fun it is to receive a gift! We use the gift, we enjoy the gift, and we thank the giver. God has given us many gifts. We use them, we enjoy them, and we thank God for them. God's gifts help us grow in good ways. Some of them help our bodies grow, some help our minds grow, and some help us know God better. How good God is to give us all these gifts for our enjoyment! These gifts are a part of God's plan for us.

God knows that we have need of certain things to help us grow, and he has planned wonderful ways of giving us these things. Life in tiny seeds, brown earth, sun, rain, wind, and the farmer,—all are a part of God's wonderful plan for food. Growing plants, fur and skin of animals, and people who weave thread into cloth,—all are a part of God's wonderful plan for clothing. Homes and fathers and mothers are a part of God's wonderful plan to give us good care while we are growing. Tiny flowers, high hills, wide rivers, and people who show love,—all are a part of God's wonderful plan to tell us about his love for us. The smell of fragrant flowers, the feel of snowflakes on our face, the taste of good food, the sound of the singing of birds, the sight of a beautiful sunset,—all are a part of God's wonderful plan to help us enjoy life.

BIBLE VERSE: "God giveth us richly all things to enjoy." (I Timothy 6:17c, K.J.V.)

QUIET TIME AND SHARING OF THOUGHTS:

As we listen to the quiet music, let us think about some of God's gifts that help our bodies grow. (Show pictures to stimulate their thinking: food, clothing, parents, nighttime for rest, sun, air, etc.) Let us share some of the things about which we have been thinking.

Let us think about some of God's gifts that help our minds grow. (Pictures of parents, teachers, friends, books, etc.) (Sharing of thoughts.)

Let us think about some gifts that help us know more about God. (Pictures of beautiful nature scenes, Bible, parents, friends, church, etc.) (Sharing of thoughts.)

Let us think about gifts that we can enjoy. (Pictures of the seasons, the seashore, hills to climb, etc.) (Sharing of thoughts.)

PRAYER: We are glad, dear God, that you have planned so many gifts for us to enjoy. Thank you for gifts that help us grow in good ways. Help us to remember to thank you for these good gifts. Amen.

POEM:

God's Gifts

Good food to eat,
Warm clothes to wear,
Family and friends,
Love and care,
These are God's gifts to us.

Warm round sun,
Gentle rains,
Growing things,
Fruit and grains,
These are God's gifts to us.

Time for work,
Time for play,
Time for rest,
Night and day,
These are God's gifts to us.

Eyes to see,
Ears to hear,
Mind to know
God is near,
These are God's gifts to us.

2. We Thank God for His Gifts

(See further suggestions above under "For the Leader")

LEADER:

God has been good to us. He has given us many gifts,—gifts that help us grow, gifts that we can enjoy. It is easy to accept gifts and forget to thank the giver. Let us remember to thank God for the good gifts he has given us.

STORY:

REMEMBERING TO GIVE THANKS

Near a certain village stood ten men. They were anxiously looking down the road. "There he comes now," said one. The others shaded their eyes with their hands. Yes, far in the distance they could see a group of people coming.

"Do you think he will make us well?" they asked one another.

These ten men were sick with an infectious disease called leprosy. They had been sent away from their homes. They had not seen their families for many days. No one would come near them. How lonely they were! They had heard that Jesus was coming to the village. They had heard that Jesus had made many sick people well. Would he make them well so that they could go back to live with their families?

The ten lepers walked down the road. They stood still as the group of people came nearer. They knew that Jesus was in the group. So they cried out, "Jesus."

The men with Jesus stepped back. They did not want to get close to these men with leprosy. They tried to pull back Jesus. But Jesus stepped close to the ten men. He looked at them. He saw how sad they were. He saw how lonely they were. He saw how much they missed their families. His heart was filled with love for them. He kindly said, "Go at once and show yourselves to the priests."

There was a Jewish law that said that when a man had been healed of leprosy, he must go to the temple. The priests would examine him to see if he was well enough to live with other people again. Jesus was sending the ten men to the priests to be examined. They hurried to obey him. As they walked down the road to the city, they became well.

One of the men looked at his hands. The skin was smooth and healthy again. He knew that he was well; Jesus had healed him. He was so happy and thankful that he wanted to thank Jesus. He turned around and ran all the way back. "Thank you, thank you," he said, as he knelt beside Jesus.

"Now you can go back to your family," said Jesus, as he gently lifted the man to his feet.

Then Jesus turned around. "Were there not ten men who were healed? Where are the other nine?" he asked.

Only one man had remembered to give thanks.

*General Superintendent of the Broadway Evangelical United Brethren Church, South Bend, Indiana.

LEADER:

Let us remember to thank God for the good gifts he has given us. We can thank God by singing our songs of praise. We can thank God by talking to him and telling him that we are glad for his gifts. We can thank God by sharing what we have with others. We can thank God by living in the way he wants us to live.

POEM:

GIVING THANKS TO GOD

I can give thanks to God
In many kinds of ways.
I can give thanks to God,
By singing songs of praise.

I can talk to God each day,
And thank him for his care.
I can bring an offering,
And with others share.

I can give thanks to God,
By being kind each day
To everyone I meet

At home, at school, at play.

BIBLE VERSE: We give thanks to thee, O God; we give thanks. (Psalm 75:1a)

PRAYER: In this quiet time, dear God, we remember your love and care. We remember the good gifts you have given us. We give thanks to thee, O God; we give thanks. Amen.

3. We Celebrate Thanksgiving

(See further suggestions above, under "For the Leader.")

LEADER: "Thanksgiving Today and Long Ago"

We are glad that God has planned gifts that help us grow in good ways. We are glad that God has given us gifts to enjoy. Because we are grateful to God for these gifts we try to remember to thank him every day.

In our country there is a day set aside each year to give special thanks to God for his goodness. This day is called Thanksgiving. We look forward to Thanksgiving Day with its good family dinners and family fun together. But Thanksgiving is more than good dinners and fun. It is a special day to remember God's love and to give thanks to him.

Thanksgiving is an old holiday. From early Bible times there have been special days set aside to thank God. The Bible tells us how the Hebrew people celebrated Thanksgiving. This holiday was called Succoth or the Feast of Tabernacles, and lasted for seven days. On

top of the flat roofed houses each family built a booth, called "Succoth" in Hebrew. Large leafy branches from trees were used to build the booths. Fruits and vegetables from the harvest were hung from the branches. For seven days the families ate their meals and spent much of their time in the little booths. How the children enjoyed this! What fun to carry good food for the feast up to the little booth on the roof! What fun it was when bedtime came to look up through the branches at the twinkling stars above!

During this holiday each family took a thank offering to the synagogue. Each family had set aside the best fruits and grains as a harvest gift. Each family remembered to share some of their good food with the poor. Each family remembered God's love as they sang together their psalm of thanksgiving.

CHORAL READING: Psalm 100

Girls: Make a joyful noise to the Lord,
all the lands!

Serve the Lord with gladness!
Come into his presence with singing!

Boys: Know that the Lord is God!
It is he that made us, and we are his;
We are his people, and the sheep of his pasture.

Girls: Enter his gates with thanksgiving,
and his courts with praise!

Boys: Give thanks to him, bless his name!
All: For the Lord is good;

his steadfast love endures for ever,
and his faithfulness to all generations.

GOOD WAYS TO KEEP THANKSGIVING DAY

First Child: We can remember the many gifts God has given us and remember to thank him for these gifts.

Second Child: We can go with our family to a special church service.

Third Child: We can have a family thanksgiving worship service in our home.

Fourth Child: We can share our good food with someone who does not have as much as we do.

LITANY:

Leader: For our loving parents, and brothers and sisters, for our homes where we have fun working and playing with our families,

Response: We give thanks to thee, O God; we give thanks.

Leader: For food that tastes good and helps us to grow, for clothes that keep us warm,

Response

Leader: For the good times we have with our friends, for the beautiful things of the world that we can enjoy,

Response

Leader: For our church where we come to worship, for Jesus who taught that you are a loving father,

Response (Close with Amen)

4. We Share God's Gifts

BIBLE VERSE: Leviticus 23:22

STORY:

REMEMBERING THE NEEDY

It was grain harvest time. How glad every one was! Now the grain pits would be full again. Joel pulled his girdle tighter around his waist and remembered how small the loaves of bread had been in the last weeks. There never seemed to be enough for all. The grain in the wall bin was almost gone, and mother had been trying to make it last until the new grain was harvested. Today was

the beginning of the harvest. Soon there would be plenty of grain again and the loaves would be bigger. Then Joel thought of his friend Obah who lived with his old grandmother. What would they do? They owned no fields. "I must remember to ask father," Joel said to himself as he hurried after his father.

Other boys and men were on their way to the fields too. "Father," began Joel as they reached their field, "what will Obah and his grandmother do for grain? They have no fields."

"Wait and see," is all his father said.

Father took his wooden hand sickle and began to cut the grain. Joel helped bind the grain into bundles or sheaves. These bundles would later be taken to a flat rocky piece of land where the grain would be threshed. Then the grain and straw would be tossed in the air and the wind would blow away the straw. The grain would fall to the ground. The women would sift the grain, and then store it, to be used in the homes to make flour.

As Joel and his father tied the grain in bundles, some of the grain fell to the ground. Joel started to pick up the grain. "Wait, son," said father, "leave the grain where it fell."

"Why, father? Do we not need every bit of grain?" asked Joel.

"You will see, son," and father went on with his work.

Men and boys were doing the same thing in the other fields. Joel soon noticed that father was not cutting any of the grain in the corners of the field. "Father," said Joel, "look at all the grain you left in the corners. Is it not good grain too? Why are you leaving it there?"

"Wait and see," is all father said.

Late in the afternoon, Joel's back began to ache and he straightened up, looking about him. It was then he noticed the children, women and old men in the fields. Why, there were Obah and his old grandmother! They had bags and were busy picking up the grain that had dropped to the ground from the sheaves. They were picking up the grain that had been left in the corners.

Then Joel began to understand and he ran over to father who had just sat down to rest a minute. "Father, now I see why you left the grain that had fallen and the grain in the corners," said Joel. "It was so that Obah and his grandmother and the other poor people who did not have fields of their own would have grain for bread too."

"Yes," answered father, "at harvest time we always remember the needy. We follow an old commandment which says, 'And when you reap the harvest of your land, you shall not reap your field to its very border, nor shall you gather the gleanings after your harvest; you shall leave them for the poor and for the stranger.'"

"I like harvest time," said Joel as they started for home in the evening. "I am glad that Obah and his grandmother will have bread. I am glad that we can share our grain with those who have none."

SHARING PERIOD: (Recall times when department has shared with those in need.)

PRAYER: O God, we know that you have planned that there would be enough food and clothing for all people. Sometimes there are people who do not have enough food to eat and warm clothes to wear. Help us to remember these people and to show our love for them by sharing what we have with them. Amen.



Junior Department

by Bunny VOSS*

THEME FOR NOVEMBER: *We Give Thee
Thanks, Thy Name We Sing*

For the Leader

In many junior departments the leader works with a worship committee made up of juniors. If such a plan is used, the materials which they create or select should be substituted for what is put down here. Of course the service should follow a pattern and materials should fit into a theme. Juniors may read the scripture, tell the story, or present other parts of the service.

All hymns are from *Hymns for Junior Worship*, Westminster Press, Philadelphia, and other denominational bookstores.

1. The First Thanksgiving

PRELUDE: "Come, Ye Thankful People, Come," No. 116

CALL TO WORSHIP: Psalm 100:4

HYMN: As for Prelude

LEADER: "Hebrew Thanksgivings"

(The following material may be used as a basis for a talk, adapting it to suit the age and background of the group.)

We are entering the month when we begin plans to gather together in groups—school groups, church groups, family groups—to give thanks to God for the bounty that is ours. At this time of the year we put our thoughts of others into deed by remembering others by sharing what we have.

Many people say this all started with the Pilgrims and their landing in America. But this wasn't the first Thanksgiving. The setting aside of a time for feasting, rejoicing and thanksgiving started long before the discovery of America. From the very beginning of man's existence he stopped at the time of harvest to give praise to a god for this, which he was able to see as a blessing. The ancient people living in the Mediterranean basin enjoyed festivals at the harvest season which they had in honor of the Earth Mother.

In biblical times periods of thanksgiving began with Moses. You all recall the story of Moses and how he became a great leader of the Israelites. He led his people from slavery. Great joy filled their souls as they left behind the bonds of slavery and made their way to the promised land. It is recorded in our Bible that the Lord had commanded Moses that

the children of Israel should dwell in booths in the feast of the seventh month and that they should go forth into the mountains and get branches of wild olive, myrtle and palm branches to make booths.

The custom continued. As the children of Israel settled in the promised land, building their villages of homes, synagogues and market places, they celebrated the Feast of Booths, or Tabernacles, at the season of the harvest. Booths were made with branches upon the flat roofs of every home. There the family slept and feasted for a whole week in a celebration of thanksgiving. They were thankful first for God's love, care and guidance of their forefathers from the days of slavery, and then for the harvest that was theirs to enjoy.

In the preparation of the celebration, expression of concern for others was evident. Those who had vineyards left grapes on the vines for the strangers, the fatherless and the widows who might not have enough. Many filled baskets with food to be taken to families who had no harvest of their own.

There were services at the synagogue to which the men and boys went while the women and children finished preparations at home. It was truly a great feast of Thanksgiving.

This feast of Thanksgiving was celebrated from the time of Moses down through the ages and even today. The celebration is often called "The Succoth." A song of praise repeated centuries ago and today by our Jewish friends is:

SCRIPTURE: Psalm 100

OFFERTORY: (If your group has decided that the offering this month is to be used for a specific project you will remind them of this fact at this time.)

OFFERTORY RESPONSE: "Bless Thou the Gifts," No. 130

HYMN: "All Good Gifts Around Us," No. 113

PRAYER OF THANKSGIVING

2. The Pilgrims Give Thanks

PRELUDE: "Come, Ye Thankful People," No. 116

CALL TO WORSHIP: Revelation 7:11b, 12 (beginning "... they fell on their faces ...")

HYMN: "All Good Gifts Around Us," No. 113

OFFERTORY

OFFERTORY RESPONSE: "Bless Thou the Gifts," No. 130

STORY:

A DAY OF THANKSGIVING

"Scuff . . . scuff . . . scuff. Wrestling kicked the ground as he walked along. "Fly up high, fly up high," he chanted as he trotted along between the trees. Now and then a leaf fell from a tree into the hat which he carried in his arms. Then he puffed his cheeks and blew it away so that he could see all of the small purple plums which filled the deep crown of the hat up to the brim.

"Tomorrow we will eat you," he sang as he squeezed a plum.

He looked up at the October sun shining through the trees. He saw the long, slanted shadows it made on the ground. Afternoon was well along. Wrestling walked faster. He knew better than to be alone in the forest after dark. Once he

had seen a thin, dark animal sneak out of the forest, run up close to the Common House, and then dart back into the woods.

Then Wrestling saw the tops of four hats like his own. It was some of the Pilgrims coming! Where had they been? Wrestling ran to them. The four stopped.

"Well, Master Brewster?" exclaimed one of the men. "What are you doing all by yourself in the forest?"

"Are you really alone?" asked another.

"Or is your brother, Love, with you?" Wrestling cleared his throat. He could not seem to find his voice. Hopefully he looked up at the men and held on to his hat more tightly.

One of the men took a quick look at the plums and a twinkle shot into his eyes. But his voice was very solemn when he spoke. "Have you been picking plums from the trees in the forest?" he asked.

Wrestling tried again to speak, but at first could not. Finally he said, "Oh no, sir! If you please, Captain Standish, I went to pick the plums from the bushes on the dunes. I am helping get ready for the feast tomorrow."

The men looked down at the boy. Their faces softened. "We also are preparing for the feast," said one. He touched the fowl which were strung across his shoulders. "God has spared us to this day. To him we give our hearty thanks for all his mercies. See, he has blessed us with these birds to eat at our feast of thanksgiving."

Another man spoke up. "After all these months of nothing but wheat meal and clams, this bit of food will be even dearer than the manna which fell to the Israelites," he said. "Come Master Brewster, be on your way. But don't forget that you have done what you should not."

Wrestling darted ahead of the men. Shortly he noticed a stronger light coming through the trees. That meant that the clearing was near. A little farther, and he was in Plymouth, with its narrow street winding down to the ocean. Wrestling glanced at the Common House and the fort at the head of the street, then he ran straight to one of the seven wooden houses with thatched roofs.

"Where have you been?" demanded a voice he knew well.

Wrestling stopped and looked at the owner of the voice. His brother Love was two years older than he. He had had two extra years of practicing teasing! Wrestling wished that he could think of clever things to say back to Love, but he could not. Instead, he held out his hat.

"Plums! Ho! only plums? I have gathered clams on the shore," Love was beginning when the door opened.

"Love! Wrestling! Come in at once." A plain-faced woman spoke firmly. She was turning back into the house when she saw Wrestling's hat.

"Wrestling Brewster! Truly, your name, Wrestling-with-the-Devil, is well chosen. Why are you carrying plums in your hat? How fine you will look with purple stains on your forehead when you next put it on!"

Then Mistress Brewster saw her son shrink back and clutch his hat more tightly. Her eyes softened.

"But you wanted to help get ready for the feast," she said and smiled. "You, too, are grateful to God that even a little corn has ripened and we have a harvest. I did not hear your verses and psalms this morning. We cannot sit down to our evening meal until you say them."

Wrestling came into the house and his

*Mrs. Lawrence E. Voss is Director of the Methodist Community House; Director and Teacher, "Church School of the Air," weekly radio program, Grand Rapids, Michigan.

mother took his hat. She emptied out the plums and then set it on his head, pulled it down firmly, and then took it off. She looked carefully at his forehead. Wrestling held his breath and then knew that his mother was not angry. The plums had not stained his hat.

Elder Brewster looked kindly at his sons. Then he said, "Before we have our evening meal let us give praise to God with a psalm." He took the big Bible from Love and opened it. "Listen while I read. Then we will sing the psalm."

They all listened while Elder Brewster read the scriptures. Joyfully the four Brewster voices rang with song. The music rolled back and forth across the small room.

The next morning Wrestling woke up while it was still dark. "Today's the big day!" he thought to himself. "Three whole days of thanksgiving, feasting and games!"

"Love! Wrestling! Time to get up!" Mother called. Wrestling heard her mov-

ing about.

"Slowly now, do not gulp your porridge so fast," Father said sternly. After breakfast there were a few chores to do. It seemed forever until Wrestling heard the drum calling people to worship in the fort where the Pilgrims were worshipping until they could build a church.

The drums rolled again. Out the door and up the hill the family went. All the other Pilgrims were climbing the hill too. No one spoke as they walked along. One by one they went in through the low door in the fort. The men sat on one side of the room, the women and the children on the other. Elder Brewster sat behind a table at the front of the room. When everyone had come he stood up with the Bible in his hands. The service of worship began.

Wrestling and Love sang the psalm proudly and loudly. They listened, too, as their father began to preach.

When the last psalm had been sung and everyone was leaving the fort, Wrestling

started down the street at a run.

"Wre-es-ting!" His mother's voice brought him up short. "Walk, do not run; the sports will come later. And do not be in such a hurry to go to the feast."

Together Mistress Brewster and her sons walked to the place where the feast was spread. There was work to do and Mistress Brewster went to help the women carry food to the tables. Everyone exclaimed with joy at the deer which the Indians had brought to the feast. For a year the Pilgrims had scarcely had enough food to keep from starving. Even now there was just barely enough for the winter. The corn bread, steaming clams, roasted fowl, and venison was certainly the most wonderful meal they had ever prepared. Everyone ate and ate.

"Hear ye! Hear ye! Games will be held on the marching ground," the town crier sang out.

Wrestling and Love ran to the marching ground. They were just in time for the races.

"Look," said Wrestling. "The Indians' toes barely touch the ground!"

Love liked the jumping contests. The Indian braves leaped across wide spaces. So did some of the younger Pilgrims like John Alden and John Howland.

"We've never laughed so much before," Wrestling said to Love.

"We've been too cold to do that ever since we left Holland," answered Love.

"And everybody has been sick," added Wrestling, "all winter and summer and fall. I was, too."

"Many are still sick," added Love.

"Oh, look!" shouted Wrestling, "Captain Standish is lining up his men for marching." Back and forth across the ground the Pilgrims stepped. The drum rolled. Clump . . . clump . . . went the feet, keeping time together. Now and then the Captain shouted an order. The men stopped, changed pace, and made a new formation. They did not miss a marching step.

Even Chief Massasoit grunted to show his approval.

At the end of three days when the celebration was all over and the Indian friends had gone home, Wrestling felt very tired. At home in front of the fire, he rubbed sleepy eyes. His father said, "We are grateful to Almighty God for his blessings. We are alive. We have food. We have begun a new city in this wilderness. Without God to lead us we would have nothing. But during these days of thanksgiving to him, God has given us even more. You saw the Indians come and join with us like brothers. They promised to keep peace with us, and they have kept peace. God be praised."

Mrs. Brewster nodded at her husband. "God has spared us to do his work. He led us to this new home in a strange country so we could do that work. God be praised indeed!" she said.

"That he has, in truth. We can say with gladness and joy, 'For the Lord is good; his mercy is everlasting.'"

FRANCES W. EASTMAN¹

HYMN: "Now Thank We All Our God," No. 112

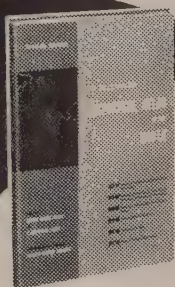
3. We Give Thanks

PRELUDE: "Come, Ye Thankful People," No. 116

CALL TO WORSHIP: Psalm 67:3

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CONVERSATION: "Like the First One"

How do you celebrate Thanksgiving? (Let the group share with you some of their experiences. Write them on a blackboard or large sheet of paper for all to see.)

There are many ways of celebrating this day of Thanksgiving, as you can see by our list. Many of the old customs are still carried on. Some of us still go to the church where, in the spirit of the Christian fellowship, we gather together to give thanks for our many blessings. There is the sharing with those who do not have as much as we do. And then the feast, or dinner. Following the feast, we do different things. We may play games, or watch television, or go for a ride into the country.

One church continues to have their worship service on Thursday morning patterned after the service held on the first Thanksgiving. As you near the church you will hear the roll of the drum. On the church steps stands the drummer boy in Pilgrim costume. Upon entering you are greeted by a Pilgrim couple. The ushers, also dressed in costume, take you to your seat. The men are on the left and the women and children are on the right. There is no prelude, the church is silent.

As the time draws near for the service to begin you see men and women, boys and girls, all in Pilgrim or Indian costumes coming down the aisles in little groups of twos, threes, or fours. Some women are carrying babies wrapped in warm blankets. The men carry their Bibles and their guns. The Indians take special reserved seats at the front. The Pilgrims make their way to the choir loft, for they are members of the choir.

When all are in their places the service begins. The minister stands and begins to read the scriptures giving thanks to almighty God. The hymns are sung (with organ accompaniment) and the sermon given. The offering is received by the ushers carrying little wooden boxes on long sticks. This is the type of "offering plate" used by the Pilgrims.

The service over, the choir recesses in the same manner as its processional and the members of the congregation leave in silence. Families gather together outside the church and make their separate ways to home for the feast of Thanksgiving. It is a very impressive service of worship, as it reminds us of the first Thanksgiving in America.

HYMN: "Come, Ye Thankful People," No. 116

OFFERTORY

OFFERTORY RESPONSE: "Bless Thou the Gifts," No. 130

POEM:

LET ALL THE PEOPLE PRAISE THEE²

"Let all the people praise thee, O God, Let all the people praise thee," and give thee thanks.

For the rich and bountiful harvest of the fields,

For the plan in the universe which brings seed time and harvest,

For the scientists who have found ways of fertilizing and irrigating the land so it will produce more food,

For the farmers who have planted and harvested the crops,

For the scientists who have found ways

²Thoughts of God for Boys and Girls: Connecticut Council of Churches, Inc., Hartford, Connecticut. Vol. 17, No. 3, 1952, page 54. Used by permission.

of keeping milk and water and other foods pure for our use,

For those who have discovered ways of making food weigh less so that it may be shipped to distant places where it is needed,

For those who are helping people restore the farms which were destroyed by war,

"Let all the people praise thee, O God, Let all the people praise thee," and give thee thanks.

HYMN: "All Good Gifts Around Us," No. 113

4. Let Us Give Thanks Always

PRELUDE: "Come, Ye Thankful People," No. 116

CALL TO WORSHIP:

"Thank you, God, for bread we eat,
For rain and sun that grew the wheat;
For farmers who rise when sun is red,
That we may have our daily bread;
For storekeepers who sell the flour;
For bakers who at an early hour
Mix and bake and wrap the loaves,
Smooth and brown from big, hot stoves;
For mothers and fathers who buy our food,

That we may grow strong and good.
As sharing with those who starving dread

"Thank you, God for daily bread."³

HYMN: "Now Thank We All Our God," No. 112

THE LEADER:

The poem used for our call to worship was written by a seven-year-old girl. My, how we take a loaf of bread for granted! We seldom stop and think about the rain and sun, the farmer and baker or the storekeeper when we are enjoying a sandwich. Let us list on the blackboard some of the things we take so very much for granted. (If a blackboard is not available, large sheets of paper and crayon will do nicely. Take a few seconds to list some of these things.)

Now beside each of these things let us write the ways we can express our thanks.

(There are several ways of expressing thanks. A couple are: by sharing with others, and by putting into words your feelings and sharing them. This will be an opportunity for you to help your juniors feel it is right and good to share constantly instead of just at the Thanksgiving season. Your conversation may bring forth many ways your group can share regularly. Know your community and grasp opportunities for your juniors. Listen closely to your group this morning; many wonderful ideas may come forth, helping you all to "give thanks always.")

PRAYER: Almighty God, the giver of life, help us as we make our plans to share our bounty continually. Life moves so swiftly and we are so comfortable we forget to pause and give thee thanks. We enjoy our homes, school, church, friends and activities, but sometimes we fail to share them with others in a way that remind us to pause and give thee thanks. Help us as we begin anew with plans made this morning that they may help us to

³Ibid., Vol. 12, No. 3, page 22. Used by permission.

"give thanks always." Amen.

OFFERTORY

OFFERTORY RESPONSE: "Bless Thou the Gifts," No. 130

HYMN: "All Good Gifts Around Us," No. 113

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THEME FOR NOVEMBER:
Builders of the Church

For the Worship Committee

The materials and suggestions given here are intended only as resources to stimulate your thinking and to help as you plan with your young people. It is not the intent of the writer to provide a "canned" set of worship services which may be used just as they are set forth, with no revision or implementation; for you to use them in that way is to settle for something far less than the best.

Worship is intensely personal, and no one writer can enter into the personalities of thousands of adults and young people and help them to express just the mood or feeling which needs expression by each at a particular moment. Each individual who has responsibility for leading group worship must be conscious of the other individuals involved, and he must use "materials" creatively, with far greater stress being placed upon a sincere and humble outreaching to God. With this thought in mind, these resources are offered for your use.

1. "And They Glorified God . . ."

CALL TO WORSHIP: Psalm 24:3, 4

HYMN SUGGESTIONS: "All Creatures of Our God and King," "Come, Thou Almighty King," "Joyful, Joyful, We Adore Thee," "O Worship the King," "Praise to the Lord."

SCRIPTURE READING: Acts 11:1-26

LEADER'S MEDITATION: "Give God the Glory."

"God's glory," or, "to the glory of God," or, "glorify God," are phrases which occur again and again in Christian speech. The word "glory" itself means, "praise, honor, or distinction accorded by common consent," and that is the way that Christians do feel about God. Anyone who is conscious of the significance and worthwhileness of life must also be conscious of God who is at the center of such life.

Jesus Christ himself knew that his life was important only as it "glorified" God and led others to understand and apply God's will to their own lives. The apostle Paul constantly urged his listeners and readers to do whatever they did "to the glory of God," that is, to live and act in such a way that God would be honored.

There are many accounts throughout the pages of both Old and New Testaments of individuals and groups and even of entire nations "glorifying" God, because they were conscious of him as an effective and potent force in their lives. So must it be with anyone who learns to know God. So it was with the earliest Christians who, as they began to understand some of the implications of Christ's teachings and to realize how their lives might be changed for the better, gave glory to God. The very beginnings of the Christian Church, as a fellowship of those who came to know God through Jesus Christ, was based upon the fact of God's working through them.

From the time when man first began to be conscious of God, the language of prayer has been the primary means of communication between the two. And prayer is a two-way instrument; man reaches out toward God to praise him, to "give glory," to admit wrongdoing, to ask for what is needed to make life better; and as man listens and waits with open heart, God's glory will pour into his life. Let us not be afraid to open our hearts and our lives to God.

Just as the earliest "builders of the Church" were men who glorified God in the things they did and said and in the way they prayed, let us also strive to be builders of the Church today. We too can glorify God in our lives.

PRAYER:

(The leader and/or other young people might compose a prayer expressing thanks for the early builders of the Church. The weaknesses and shortcomings of members of the group should also be confessed and then followed by a petition for strength, insight and understanding which will enable effective building today.)

HYMN: Sing the fifth stanza of the spiritual, "We Are Climbing Jacob's Ladder." It begins: "Rise, shine, give God the glory."

BENEDICTION:

God be in my head,
And in my understanding;
God be in my eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking;
God be at my end,
And at my departing.¹

2. Forward Through the Ages

CALL TO WORSHIP:

Let us lift our hearts in prayer to God;
And let our voices ring with praise
For all true builders of the Church
In these and other days.

HYMN: Use, "Faith of Our Fathers," or "Forward Through the Ages."

NOTE TO THE LEADER:

The following paragraphs are simply to suggest possibilities. Use them as they seem appropriate and add others which might be particularly significant to your group. Perhaps you might work out a brief pantomime, with readers standing out of sight, or use pictures or slides if available. Or rewrite the substance of the paragraphs for use with a speaking

choir. Make the content as vivid as possible.

SUGGESTED RESOURCES ON THE HISTORY OF THE CHRISTIAN CHURCH:

Reader: From the very earliest days after Christ had been crucified and his followers realized that he was still in their midst, the fellowship of a group gathered in his name has been important. As the groups began to meet regularly and in particular places, they became conscious of a special relationship which was theirs, and, somewhere along the way, these groups came to be known as churches. Some began to erect special buildings in which to meet, but it was the fellowship in Christ's name which really was the Church.

Reader: Builders of the early Church encountered many difficulties, but they continued to build. Laws forbidding them to meet, persecutions, even death could not halt the spread of the Christian faith, and, as it spread, more and more churches were formed. Courage, bred by faith in Christ, enabled the builders of the Church to build in spite of opposition.

Reader: Then, in the year 313, an emperor named Constantine ordered that freedom of worship was to be the rule. He himself became a Christian, and thus the Christian Church began to gain mightily in numbers and in power. Its strength increased steadily in the Mediterranean area and spread across Europe.

Reader: There were times when the Church as such failed to live up to the teachings of Christ. Because it was safe and even a popular thing to do to belong to the Church, strength and courage among those who called themselves Christians became more the exception than the rule. Arguments began to occur between individuals and between individual churches concerning the interpretation of scripture and the nature of Christ and the wording of creeds. Bitterness and anger and open warfare often resulted.

Reader: But the true builders of the Church could not be silenced completely. Great men and great movements came to the fore from time to time, and the Church continued to grow.

NOTE TO THE LEADER:

Lack of space makes it impossible to detail the lives of great men and the ideas behind great movements. Use your own resources—church school materials, church and ministers' libraries, public libraries, etc.—to gain information concerning several of the persons and events listed below:

Ambrose	Augustine
Leo the Great	Jerome
Benedict	St. Patrick
Columba	Boniface
John Chrysostom	Monastic Movement
The Crusades	Pope Leo IX
St. Francis	Building of Cathedrals 1100-1400
Dominicans	John Wycliffe
Thomas Aquinas	Erasmus
Savonarola	Ulrich Zwingli
Martin Luther	William Tyndale
John Calvin	Ignatius Loyola
John Knox	Separatists
Puritan Movement	George Fox
Roger Williams	Great Awakening
John Wesley	"Haystack Meeting,"
William Carey	

*Field Secretary for Junior High Work, Congregational Christian Churches, Boston.

¹ From the *Sarum Primer*, 1558

Reader: Forward through the ages in unbroken lines have moved the faithful spirits who have been the true builders of the Church. We today stand in a great tradition which owes its strength to those who through the ages have tried to practice the teachings of Jesus Christ and let God work through their lives. It is our responsibility to be the builders of the Church today, and this is possible only if we are willing that God should work through us.

PRAYER:

(Find or write a prayer which expresses thanks for the Church as a fellowship of Christians and for the dedicated lives which have been a part of that fellowship.)

HYMN: "God of Our Fathers" or "O God, Above the Drifting Years"

3. With Thankful Hearts

TO THE LEADER:

An appropriate worship center for this service might be a cornucopia filled with fruits and vegetables and canned goods, or use a flat picture or a projected slide suggesting the harvest season.

CALL TO WORSHIP:

Come, ye thankful people, come,
Raise the song of harvest home:
All is safely gathered in,
Ere the winter storms begin;
God, our Father, doth provide
For our wants to be supplied:
Come, ye thankful people, come,
Raise the song of harvest home.

HENRY ALFORD

HYMN: "Come, Ye Thankful People, Come" or "We Gather Together"

LEADER: "Those Who Make the Harvest Possible"

Three hundred and thirty-five years ago a small band of people met together in a wilderness to eat a meal and to give thanks to God for a bountiful harvest of crops. They came to the shores of this great and untamed land to find religious freedom, and one expression of their religious faith was that of giving thanks for the blessings of life. Another expression was that of gathering together in fellowship; and, as they and their descendants and others who followed after them moved west and south across the wilderness, they erected church buildings in which they could meet. The builders of the Church have been active in America ever since.

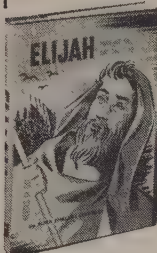
Today, you and I carry on the idea of a special time set aside for Thanksgiving, and it is an important time for all of us. But the situation has changed considerably since the days of the Pilgrims. Very few of us today actually plant and care for and harvest the food which is eventually placed on our tables. We are still builders of the Church and we give thanks to God for that; but we are no longer tillers of the soil, for the most part, so when we give thanks for the food we eat, we ought also give thanks for those who make it possible for us to have it.

One very important group of people who are responsible for getting food to our tables are those known as "migrants." They travel from place to place picking fruit, plucking tomatoes, harvesting corn and other foods; and their life is often difficult. Few earn enough money to provide more than the bare necessities of life. Because they seldom stay in one place for more than a few weeks or months at a time, and often only a few days, they have no regular

homes. The children are not able to go to school regularly; there are no churches of which they can feel a part.

When they worship, it is usually in a barn or a warehouse, under a tree, or out in the heat and dust of a migrant

How to bring TEENS to the BIBLE



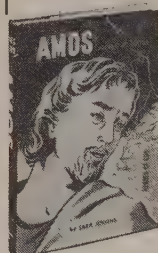
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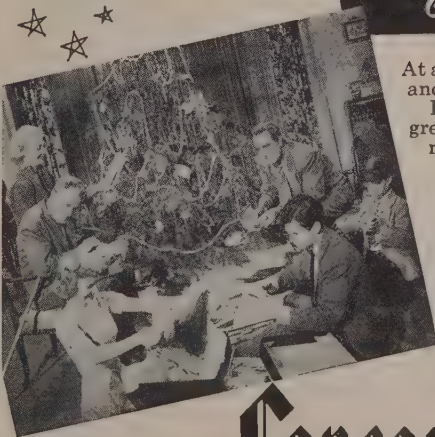
Rev. Martin's sermon develops the thought that anyone who has experienced the love of God in Jesus Christ will be thankful for all his blessings. He reminds us of the limitless blessings which God has given us through salvation in Christ, and of eternal life. Having received this greater gift we should receive every material gift with sincere thanks. Absorbing, thought-provoking—a wonderful Thanksgiving film.

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camp. It is not an easy life.

Fortunately, many Christians are
aware of these migrant people and steps
are being taken to help them find a
better life. There is a Migrant Ministry
which is supported by gifts from many
denominations, and some of the money
which you and I give to help others
is used for this purpose.

During this Thanksgiving Season, let
us be thankful, as the Pilgrims were, for
a bountiful harvest, and for those who
make the harvest possible, and for the
builders of the Church who minister to
the needs of migrant workers.

LITANY OF THANKSGIVING:

(The Worship Committee might
compose a litany which will include
the elements of the above paragraphs
and other appropriate expressions of
thanksgiving. If preferred, this could
be done by the whole group.)

HYMN: "O Beautiful for Spacious Skies"

4. We Build Today

CALL TO WORSHIP:

Beautiful is the large church,
With stately arch and steeple;
Neighborly is the small church,
With groups of friendly people;
Reverent is the old church,
With centuries of grace;
And a wooden church or a stone church
Can hold an altar place.
And whether it be a rich church
Or a poor church anywhere,
Truly it is a great church
If God is worshipped there."

"Churches," author unknown

HYMN: "Lead On O King Eternal" or
"O Zion Haste" or "I Love Thy King-
dom, Lord"

NOTE TO THE LEADER:

The content of this service is dependent
almost entirely upon your local re-
sources. There are at least three areas
which ought to be covered:

First, find out what you can about
the history of your own local church.
Locate the person responsible for the
care of the church's records and ask him
for the necessary information. If pos-
sible, invite him to be the one to present
the history to your group, covering such
items as the founding of the church—
when and by whom and for what reasons,
the times and reasons for moving the
church building, the growth in the size
of the congregation, the contributions to
the welfare of the community over the
years.

Next, perhaps by looking over annual
reports covering the past five years, lift
up two or three important events in the
recent life of your church: a building
program, new areas of service, partici-
pation in community affairs.

Also find out how your own denomina-
tion is working to increase the scope
and effectiveness of its work within your
own state or region or area. Ask your
state office for information on new
church building, leadership training pro-
grams, social action, missionary out-
reach, etc.

Weave all of the above—and whatever
else is particularly significant—into a
story or meditation that will help young
people to be conscious of the fact that
we today carry on a great tradition, not
just because we are members of a
particular church or denomination, but
because we are Christians who must give
witness to our faith, just as Christians
have been doing for years past.

PRAYER:

(Find or compose a prayer that in-
cludes the elements of thankfulness for
the faithfulness and creative witness of
past generations, and a dedication of the
present group to carry on in the same
tradition.)

HYMN: "We Would Be Building"



Of course you want a Christian
Christmas! You want your
family to experience the true Christmas with its deep meaning and
its fullest joys. But it won't just happen that way, you will have to
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For the Worship Committee

This series of four services is built around Thanksgiving Sunday. However, they could also be used at any time that you wish to lift up the idea of giving thanks.

They illustrate one fact about worship, namely, that it must always be related to the lives which we lead through the week. Good worship does not stop with the benediction. It should provide suggestions and help for the situations which we are going to face when we leave the church.

There is no point, then, in asking God to help us to be more understanding if we promptly start making fun of the boy or girl who is just a little "unusual." Don't ever pray for greater wisdom unless you intend to spend more time than before in study and thinking.

Your members ought to feel from time to time in a worship service: "Boy, that was certainly meant for me!" Then your worship becomes more than just a something which you have to do because it's a church group. It becomes an important and meaningful part of a total youth program.

1. Now, Wait a Minute

TO BE DONE IN ADVANCE

Four members of the group should be chosen well in advance of the meeting to make brief statements about our need to give thanks for four different areas of life. These areas are suggested in the service under the headings of voices 1, 2, 3, and 4. These suggestions are intended only to start the thinking of those who are to take part. The worship center might consist of one object representing each of these four subject areas—a picture of friends or of a family, a flag, a model church.

MEDITATION:

Leader: Now, wait a minute, will you? We're all so busy rushing here and there and back again. But slow down just a minute. Slow down and ask yourself a question. It's a simple one. So ask yourself this question. You ready? Here it is. Should you give thanks? If so, for what, and how? I told you it was simple. For what should you give thanks and how should you express your gratitude?

Voice 1: Thanksgiving for friendship, for the joy of being with friends, for the fact that a true friend is really interested in what you're doing, for the privilege and responsibility of working together with those you like on important projects, for the influence for good which friends should have on each other.

Leader: Yes, each of us has friends. So let us pause to give thanks unto God for them, and in our prayer to dedicate ourselves again to show our thanks by acts of thoughtfulness. (Moment of quiet meditation.)

Voice 2: Thanksgiving for our country, the opportunities it provides, the responsibilities we have as citizens; our freedom to think, to meet, to report, to worship; the religious concern of our founding fathers and of present leaders.

*Minister of Education, University Christian Church, Des Moines, Iowa.

Senior High and Young People's Departments

by Ian J. McCRAE*

Leader: So let us now give thanks for the America we love and pledge that we, its future citizens, shall make it even better. (Moment of quiet.)

Voice 3: Thanksgiving for our families, the patience of our parents, the concern which they had for us when we were too young to know or care and that concern which still surrounds us, the countless tasks which mother does, the countless bills which father pays, the fun we have had together and the disappointments and sorrow which have made us feel closer together, the love which we have for each other despite our scraps and our different ideas and interests.

Leader: For families, then, let us give thanks and make a promise to ourselves and God that we will work at being thoughtful in our homes. (Moment of quiet.)

Voice 4: Thanksgiving for the church, the building which it provides for our use, the leaders which help in our program, the help it gives in thinking through the things which bother us, the chances we have for study and fun and worship.

Leader: The church deserves our thanks. So let us in this quietness re-think what we have done for it. (Moment of quiet.)

So, wait a minute, will you? As you rush around from here to there and back again, slow down and ask yourself a question. It's a simple one. So ask yourself this question. You ready? Here it is. Should you give thanks? If so, for what, and how? (Moment of quiet.)

HYMN: "Now Thank We All Our God."

If this hymn is not available, some other suitable Thanksgiving hymn can be used.

2. Our Thanksgiving as Christians

The worship center for this service should either be a cross or a picture of Jesus. In preparing the group for worship you might have them sing a number of the Negro spirituals. These might include "Steal Away," "Lord, I Want to be a Christian," and "Were you there when they crucified my Lord?"

CALL TO WORSHIP: As Christians, we are thankful for many things. But we are most thankful for Jesus, for his life and his teachings. Let us in these moments of worship recall his greatness.

LITANY: "Let Us Remember Jesus"

Leader: Let us remember Jesus—
Who was born in an obscure village of a peasant mother,
Who was laid in a manger,
Who grew up in a small and disreputable town,

Who knew poverty and misery at his own door,
Who followed the trade of a carpenter,
Who knew the feel of hard and calloused hands.

Group:

O God be merciful unto us,
Who are inclined to worship bigness,
Who are too concerned over comfort and convenience,
Who try to avoid work or whose work seldom represents our best.

Leader:

Let us remember Jesus—
Who never wrote a book,
Who never composed a symphony or a hit parade number,
Who never carved a statue or painted a picture,
Who never went to high school or college,
Who never received a degree,
Who never made big money or had his own office,
Who never traveled far beyond the bounds of his homeland.

Group:

O God be merciful unto us,
Who think that high school and college graduation is a mark of our superiority and intelligence,
Who often make fun of those who have been denied the opportunity to learn the rules of speech or the correct forms of dress or the proper table manners,
Who give false acclaim to people in high office,
Who like to boast of our travel to far-away places.

Leader:

Let us remember Jesus—
Who spoke the truth as he saw it,
Who cared not for the opinions of men, however important,
Who healed the sick where he found them,
Who lifted up the fallen,
Who loved the unlovely,
Who brought men and women, boys and girls, face to face with God.

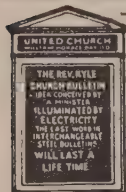
Group:

O God be merciful unto us,
Who go along with the gang rather than speak our minds,
Who are so busy we can't even find time to call on a friend in the hospital or visit an elderly person in his home,
Who like our friends but can't be bothered with anyone who isn't "on the ball,"
Who are frequently afraid to talk about our religion in public because it embarrasses us or because we really don't know what we believe.

Leader:

Let us remember Jesus—
Who was hounded by those who sought political favor,
Who was labeled dangerous by the religious leaders of his day,
Who was betrayed by his own disciple,
Who was the victim of the passion of the mob,
Who was deserted at the last hour, by his closest companions.

Group:
O God be merciful unto us,
Who have never known what it means to be hunted, to be under suspicion, to be rejected;



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Who have sometimes deserted those who needed help,
Who like to do favors for people because it makes us feel important.

Leader:
Let us remember Jesus—
Who was spiked to a cross between two thieves,
Who in his agony beheld soldiers gamble for his clothing,
Who was cursed as his lifeblood soaked the earth at his feet,
Who forgave to the very end,
Who died a common criminal in the eyes of the law,
Who was buried in a borrowed grave.

Group:
O God be merciful unto us,
Who put a cross on our worship center but don't expect ever to suffer for our religion,
Who look upon the cross as an event in the distant past but forget that it stands for a way of life now,

Who gladly talk about "take up a cross" but seldom look around to see what difficult tasks need to be done.

Leader:
Let us remember Jesus—
Who turned seeming defeat into history's greatest victory,
Who by his coming split the stream of time,
Who lives today in the hearts of millions as their Lord and Saviour.¹

UNISON PRAYER:
Clothe us with the mind and the spirit of Christ, O God.
That where there is hatred—I may bring love,
That where there is wrong—I may bring the spirit of forgiveness,
That where there is discord—I may bring harmony,
That where there is error—I may bring truth,
That where there is doubt—I may bring faith,
That where there is despair—I may bring hope,
That where there are shadows—I may bring Thy light,
That where there is sadness—I may bring joy.
Lord, grant that I may seek rather To comfort—than to be comforted,
To understand—than be understood,
To love—than to be loved.
For,
It is by giving—that one receives,
It is by self-forgetting—that one finds,
It is by forgiving—that one is forgiven,
It is by dying that we are born anew.
Amen.²

HYMN: "Fairest Lord Jesus"

CLOSING PRAYER:
Thou whom we do call Father, we would remember thy Son, Jesus. Help us to know that we show that remembrance only as we live according to his teachings. Save us from the false belief that this will be easy. Guide us so that the mind of Jesus might be in us also. Amen.

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Philadelphia 7



3. A Service for Thanksgiving Sunday

This Thanksgiving service is based upon some of the great hymns of the church. Adapt the service to fit your own situation. Some of the hymns can be done as solo numbers or by a small group. Some of them might be read with piano or instrumental background. The traditional worship center for Thanksgiving is a display of vegetables, fruit, grain and other foods. But this is only one very small aspect of a Thanksgiving service. Include in your worship center symbols of many things for which you are grateful.

Hymn Litany:

Leader: On this Thanksgiving Sunday, let us worship God through our praise and thanksgiving. Let us remember that his power creates and sustains the world

¹This litany is adapted from one written by members of a Lutheran Student Conference which was included in a worship service in *Intercollegian*, the student YMCA publication. Used by permission.

²This is the best known of the prayers of St. Francis of Assisi.

and that he shows himself to us through the order and beauty of nature.

Group: "This is My Father's World," verse 1

Leader: Let us give thanks to God for all that we see about us. Let us not forget that his presence can be seen in the simplicity of a bird's song or a flower's beauty for God is in all and through all.

Group: Verse 2

Leader: And let us give thanks that we can be on the side of this ever-present God in the battle of goodness against wrong, of truth against error, of light against darkness, of love against hope. May the prayer of Jesus become our prayer too: "Thy kingdom come, thy will be done on earth as it is in heaven."

Group: Verse 3

UNISON PRAYER: "Be thou my vision." (Hymn by Eleanor Hull, based on an ancient Irish text. Found in many hymnals.)

Scripture Reading: Psalm 104:1-9, 19-24. This reading is from the hymn book of the Bible.

MEDITATION, USING HYMNS:

Hymns have been written to express every mood which the Christian has. On a day such as this, our mood is certainly one of rejoicing and the hymn book offers much for our use. Let us sing one of these great hymns of joy through which Christians have expressed their thanks.

Hymn: "Rejoice, Ye Pure in Heart"

At Thanksgiving our attentions are also given to the out-of-doors, to the crops and harvests. The hymn writers help us here in expressing our thanks for these goodnesses of God.

Hymn: "Come, Ye Thankful People, Come"

A true Christian Thanksgiving would have to contain some recognition that we have not always been thankful enough and that we have been too satisfied to express our thanksgiving only in words. So for the Christian, Thanksgiving becomes a time of confession and of starting again to try to do better. Again the hymn writers have put this idea into song for us.

Hymn: "God of Grace and God of Glory"

PRAYER: May these hymns which we have sung express the honest feelings and concerns which we have. For then, perhaps, we can claim to have worshipped in the name and spirit of Jesus Christ. Amen.

4. Thanksgiving Through Quietness

Americans spend very little time in quiet. Even in our worship services, there is something going on most of the time. The other three services in this series have been quite "active," that is, they have asked for a good deal of participation from individuals and from the group in reading and singing. But perhaps the most effective method of ex-

pressing thanksgiving and of realizing its application to our daily lives comes as we spend some time in quiet meditation and thought.

For this service we will suggest some materials that might be used to encourage meaningful meditation. (It is certainly not worship if people quietly sit thinking about their dates tomorrow night.) Use periods of silence between the readings and hymns. Begin with very short periods, perhaps only 15 to 20 seconds, then increase the time. Explain to the group what you are doing so that they just don't think that someone has forgotten their part in the service. In addition to the hymns and scripture suggestions which are included here, you may have many other materials which are suitable for use. Be sure that whatever you use says something which is very much a part of the daily lives of the members of your group.

Among suitable hymns would be: "Dear Lord and Father of Mankind," "Take My Life And Let It Be," "Lord, Speak to Me, That I May Speak," "I Would Be True."

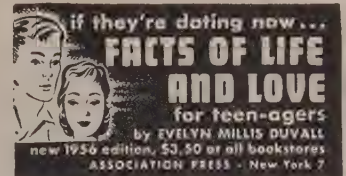


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Suitable Scripture passages would be: Psalm 100; Matthew 25:34-40; Luke 10:25-28; II Corinthians 13.



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Books off the Press

Protestant Nurture

By Harry C. Munro. Englewood Cliffs, N.J., Prentice-Hall, Inc., 1956. 270 pp. \$5.00.

To read this book is like a visit with Harry Munro. It has the flavor of his thinking, and of his speaking. It is realistic, yet optimistic. It looks backward to roots and causes, yet it looks ahead to unrealized possibilities. It is frank and unsparing in criticism. Impatient of small detail, it presses home the challenges of the unfinished tasks of the Church.

The general thrust of the book is shown by the "growing edges" of the Christian education movement, noted in the closing chapter. They represent "the 'lag' between the leadership and literature of the movement and the prevalent practice in local churches." Practice must develop along a number of lines, of which four stand out: the role of the family, adult Christian education as a lifelong process, lay leadership with professional supervision, and Christian education as a community movement.

Though these growing edges are important, the real concern of the book lies deeper. Our human problem is that "we have erected one or another form of human self-sufficiency into an absolute and then substituted dependence upon it for trust in the true God." We have tended, therefore, to drift into authoritarianism—in politics, in economics, in religion. It is the function of democracy and of Protestantism to set responsible persons free for their full self-realization. Protestant nurture, therefore, must be not authoritarian and transmissive but democratic and creative. It must take place in the current experience of the learner. It cannot be mere preparation for adult Christianity at some future time.

Protestant nurture cannot center merely in human experience. It must center in Christ, by whom all else is judged. This is our Reformation heritage. The responsibility of Protestant nurture is "to effect a second Protestant Reformation, bringing our churches and their programs into harmony with the original and God-centered principles taught and exemplified by Jesus himself . . ." (p. 40)

What we do is pale and anemic compared with this responsibility, and Dr. Munro clearly shows it to be so. When we set limits of tradition and authority around people, we fail. When we emphasize the loyalties and distinctions of denominations instead of releasing the power of the whole Church of Jesus Christ, we fail. When we allow the home to abdicate in favor of one hour a week in the church, we fail. This sounds like

pessimism, but it is not. The responsibility can be met if Protestants work along the lines that Dr. Munro calls "growing edges."

He writes out of his own creative and prophetic leadership in local churches, in denominational work, in council responsibilities, and in teaching. What he says is often disturbing, but there is the ring of truth and challenge to it. Though the "average" church school teacher will hardly read this book, the pastor, the director of Christian education, and the alert lay leader will find information, stimulation, and provocation in it.

The prospect for weekday religious education is now more favorable than is indicated on page 223. In a decision on the Brooklyn Case, in April, 1952, the Supreme Court upheld the released time program and removed much of the uncertainty left by the Champaign Case decision of 1948.

LEE J. GABLE

When Children Ask

By Margueritte Harmon Bro. New York, Harper & Brothers, 1956. 242 pp. \$3.50.

All who have used the first book with this same title (published in 1940) will find the fully revised edition even more helpful. Mrs. Bro gives suggestions for answering children's questions in such a way that there is satisfaction for the child, while leaving the way open for further questions and fuller answers as the child grows older. She points out that it is important for children to be given answers which they do not have to discard later.

The book covers a wide range of subjects, all of which should enter into family discussions. Some of the subjects included are: the Bible, God, Jesus, death, prayer, birth, dating, divorce.

The content of the book is good basic material and the style makes it easy reading, with many illustrations drawn from real life by an author who is a mother and a grandmother.

Parents, teachers, leaders in church and community groups will find the book very useful. Good for both home and church libraries.

IMO R. FOSTER

If Teaching is Your Job

By John Leslie Lobingier. Boston, Pilgrim Press, 1956. 154 pp. \$2.50.

In the foreword, the author writes, "This little book is written, not with any thought that what it has to say is either new or profound, but with the assurance that the subjects it discusses are the practical questions which the average volunteer teachers are asking." We believe that the book carries out this purpose admirably well. While the professional worker or well trained teacher may not find much in the way of new insights, the average volunteer worker will find a wealth of practical suggestions as he faces his teaching job.

The author begins with the teacher

facing next Sunday's experience, which is psychologically sound. He not only gives direction for meeting this particular teaching opportunity effectively, but gives guidance as to how the teacher may develop new skills and make new approaches to his work in the months and years ahead. He deals in a practical way with the questions teachers most often ask, but, in doing so, leads the inquirer into new insights as to what good teaching should accomplish. He also shows how these teaching principles are applicable at the different age levels.

The salient points of the book are brought to focus in the concluding pages as the teacher is challenged by a check list to do something specific about improving his teaching.

The subject matter of the book is well outlined, clearly and concisely presented in language easy to be understood.

The book has been approved for use in standard leadership training schools, and as such should prove to be of very practical value.

HARRY J. LORD

Writing for the Religious Market

Edited by Roland E. Wolseley. New York, Association Press, 1956. 304 pp. \$4.00.

The best recommendation for this book is the name of the editor and the list of contributors. Roland Wolseley of the School of Journalism at Syracuse University has gathered together nineteen excellent chapters by eighteen practicing religious journalists.

Each of the authors is a specialist and each one describes why and how religious themes can be used in such media as radio, television, editorial writing, fiction and non fiction, news reporting, curriculum materials and literary criticism.

Each author also provides a detailed listing of possible markets for religious writing.

Along with Professor Wolseley's books *Careers in Religious Journalism* and *Interpreting the Church Through Press and Radio*, this book deserves to be on the shelves of all who wish to find expression to their faith on the printed page, in radio, television, or dramatic production.

J. MARTIN BAILEY

The Rediscovery of the Bible

By William Neil. New York, Harper & Brothers, 1955. 255 pp. \$3.00.

Despite the current revival of interest in Bible reading and study, it is probably true that the average Christian is as ill-equipped as he ever was to wrest valid meaning from the pages of Scripture. The cry of one young man that he had read the Bible through three times and still couldn't make sense out of it, illustrates both the desire to come to grips with the message of the Bible, and the frustration which results from the lack of a sound approach to the Bible.

One of the several recent books which speak to this situation, this volume is

of special interest, because in reality it is two books in one. The first three sections present an effective approach to biblical interpretation, while the last section illustrates the results of such an approach.

In the first half, Neil skillfully shows that an honest, critical approach to the content of the Bible helps us to understand the more profound aspects of the uniqueness of the Bible. His discussion of the unity of the Bible in both historical and theological terms helps to show that there is both development and repetition of the major biblical themes. His chapter on the Bible and the church sets the problem of the authority of the Bible into proper perspective.

The second half of the book describes the picture that begins to emerge from a study of the Bible based on the principles outlined in the first part. It is a straightforward summary of the biblical message, which throws the basic religious meanings of the biblical authors into sharp relief against the problems of their day. In the process, one gets a vivid sense of the similarities and differences between Bible times and our day.

A most refreshing aspect of the book is the direct way in which the author deals with many sensitive issues of interpretation. He can discuss several points of view without losing sight of the main question. He states his position clearly without dogmatically requiring acceptance. But above all, he challenges one to serious grappling with the basic affirmations of the Bible.

A careful reading of this book will do much to supply a sound approach and a proper perspective for biblical interpretation. It belongs in the library of every church school worker.

ROBERT E. KOENIG

Education for Marriage

By James A. Peterson. New York, Charles Scribner's Sons, 1956. 429 pp. \$5.50.

Here is another textbook for "Marriage and the Family" courses. It is more than a textbook, however. It is a book written about the totality of marriage and marriage adjustments. It could be read with interest and reward by instructors who teach classes in "marriage" and related areas, by psychologists who are interested in the psychological factors in marriage and preparation for marriage, by general sociologists, by professional counselors, by ministers, and certainly by mature couples. It also should not be overlooked as rewarding reading for the medical practitioner, who often knows only the physical aspects of marriage.

The publisher describes the book as "a truly multi-oriented approach to the contributions of allied fields such as anthropology, psychology, sociology, physiology, economics and religion." To a very large extent, it is just that. Parts of the book are slanted to almost anyone who is interested in a study of marriage.

As a teacher of classes in "marriage and the family" for many years, I was interested to note that the general out-

line of this text is very similar to the outline which I have developed for my own classes. Professor Peterson divides the text into four major divisions: I. Preparing for Marriage; II. Making a Wise Marriage Choice; III. Preparation for Marital Togetherness; and IV. The Achievement of Togetherness. Appropriate chapter headings and materials are in each major section.

Each chapter ends with a short bibliography of reading material and visual aids. In addition, there are several kinds of "exercises" at the end of each chapter, including "self-analysis" aids which I found particularly interesting and helpful. One self-analysis project is the writing of an extensive autobiography by the student. For many years I have required this of all my students. This is the first

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Edited by Albert L. Meiburg

This is the *true* story of Louisville's (Ky.) active laymen at work. It reveals the moving purposes, the guiding principles, and the basic philosophy of a group of laymen who put their *faith into action*.

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For ministers and laymen everywhere, here is a blueprint for action, drawn by the man who fostered the very successful Louisville movement of laymen who decided that they *must* become "doers of the word, and not hearers only." Published October 8. **\$1.75**

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textbook which I have found which incorporates that bit of work as a basic requirement of the text.

Altogether this is a scientifically accurate, humane and understanding textbook. It is relieved of much of the "pedantic nature" which has plagued so many other textbooks in this field. It also is guarded carefully from becoming a "popular" book in the field which will appeal only to the morbidly curious. It falls neatly in between these two fields. It is particularly rewarding to observe the attention which is given to such items as: war and marriage; pre-marital counseling; the relationship between religion and marriage selection and adjustments; the impact of TV and other modern innovations on the home.

This textbook still does not do what a "superior" text in this field ought to do. Most authors of textbooks, in their attempt to be "scholarly and objective"

try very hard to divorce themselves from the business of making "value judgments" on any given social situations. This reviewer thinks that this now outmoded position is "academic double-talk," usually masquerading as "the scientific attitude." Professor Peterson does, indeed, make a gesture toward mitigating this hiatus, but he does not gesture far enough!

All in all, it is certainly one of the best books in the field which has yet appeared. It uses all of the most recent, pertinent data compiled by the leading researchers in the field. It will be of inestimable value to any who will take the time to read it carefully.

W. MARSHON DePOISTER

New Concepts of Healing

By A. Graham Ikin. New York, Association Press, 1956. 262 pp. \$3.50.

Here is a new book, written from a European viewpoint, about the gap in pastoral counselling and the resultant emphasis in the world on faith healing and other forms of psychic and spiritual improvement of more or less scientific nature.

Miss Ikin is unaware of the so-called American approach and makes some broad, sweeping criticisms of the pastoral ministry that are not completely true in this country. This lack is covered by an American Introduction by Wayne E. Oates.

The whole book with its introductions and full appendices makes an interesting study of the differing approaches to this complex subject.

Her whole philosophy may be summarized in this one statement, "Healing—physical, psychical, psychological, and spiritual—will only reach its maximum effectiveness when there is a synchronization of all that is relevant on every level. In spite of great advances in medical knowledge, many illnesses are incurable from the medical side alone. Psychiatrists have shown that some of these may be cured by a combination of physical and psychological methods. Psychical or spiritual healers do cure others. But there are many who cannot be cured by any of these agencies alone.

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LIFE, DEATH AND DESTINY

by Roger L. Shinn
BARRIERS TO BELIEF
by Norman Langford
A FAITH FOR THE NATIONS
by Charles Forman

The Development of Modern Christianity

By Frederick A. Norwood. Nashville, Abingdon Press, 1956. 256 pp. \$3.75.

The alternating rise and fall of division and unity within the Christian fellowship is clearly described by Dr. Norwood. The emphasis is upon ecclesiastical elements of Christianity. Within this book is a sweeping account of how Christianity moved away from its central community into a myriad of sects and organized denominations and then moved back into a succession of unions and mergers. Historical perspective gives a dynamic setting for developments within our century which holds promise for a "world kingdom" of our God and of his Christ.

There is a large element ignored in the account. Perhaps Dr. Norwood is unaware of the contribution within our remembrance of the educational revolution both in general society and within the Christian church. Considerable mention is made of the ordained and commissioned ministers, priests and missionaries. No mention is made of lay leadership and trained Christian educators such as Robert Raikes, Dean Luther A. Weigle or Nevin Harner. Scientists, industrialists and social reformers are credited with the awakening of men's minds and hearts. Comenius, Rousseau, Socrates and John Dewey are ignored. Some attention is paid to the Christian universities and colleges, but no mention of the lay church school movement.

Even so, as far as it takes the reader, it is important to every church worker and citizen of the Christian community to read this book.

PEARL ROSSER

The Development of Academic Freedom in the United States

By Richard Hofstadter and Walter P. Metzger. New York, Columbia University Press, 1955. 527 pp. \$5.50.

Academic Freedom In Our Time

By Robert M. MacIver. New York, Columbia University Press, 1955. 329 pp. \$4.00.

Foundation of American Freedom

By A. Mervyn Davies. Nashville, Abingdon Press, 1955. 253 pp. \$3.50.

Here are three timely and provocative books. In *The Development of Academic Freedom in the United States*, we have the story of the evolution of academic freedom from its European background up to its present day. Religious freedom has been a major frontier in that development.

In *Academic Freedom in Our Time* a sociologist analyzes the climate of opinion that has fostered "more attacks and pressures on academic freedom in our democracy than have occurred in any other country," the major issues of the moment being economic and nationalistic. He thinks that faculty members should have representation on university boards of trustees.

These two volumes are a worthy accompaniment of Columbia University's Bicentennial. Out of a reading of them, one comes to a new appreciation for the religious and cultural diversity which offers a favorable environment for freedom of the mind.

We note with interest also that attacks on academic freedom have throughout history come about equally in universities under state and church sponsorship. The present economic and nationalistic pressures find the state schools in an exposed position. The diversity of our higher education institutions is part of our protection for freedom for thought.

Calvinism's concept of the sovereignty of God is counted the *Foundation of American Freedom* by A. Mervyn Davies, "for the acceptance of that concept implies for the individual, liberty to serve a higher law than the state, liberty, if need be, to oppose the state." Calvin balanced his emphasis on the authority of the Bible with his teaching that "that alone is true faith which the spirit of God seals in our hearts" to provide a base for religious liberty, to open the way for scientific research. The Preamble to the U.S. Constitution notes as the first task of government a moral task—the establishment of justice, and the

second as the promotion of the general welfare, "functions of a concept of commonwealth which can be traced to a Geneva source."

"The sovereignty of the people cannot be absolute. To preserve freedom and justice we have to look beyond the will of the people to some authority that transcends both the state and the individual. And we have to deny the people the right to make any law which does not conform to that higher law. . . ."

"To the Calvinist all the natural units of society, beginning with the family, are God-established, and therefore deserving of their due rights. Each should be accorded sovereignty within its own sphere."

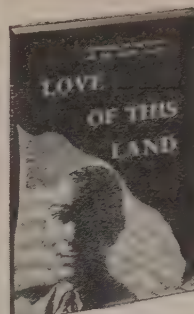
"... To take one example, if a university, as one of these organic groupings of society, possesses sovereignty within its sphere, the corollary of that sovereignty is academic freedom. By Calvinistic doctrine, a university which abandons or surrenders its freedom to interference by the state is guilty of neglect of duty. Maintenance of liberty is a God-given duty imposed on each group which has had these sovereign rights. . . ."

R. L. HUNT

Clinical Training For Pastoral Care

By David Belgum. Philadelphia, Westminster Press, 1956. 136 pp. \$3.00.

Here is a small book on the details of



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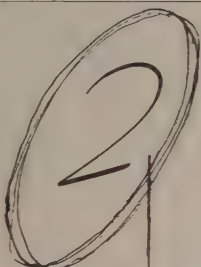
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With a purpose which is frankly inspirational, the author in seven forceful chapters shows how the message, purpose, and methods of Jesus' teaching are applicable to the present day.

Fresh in approach and illustration, this book will help teachers of all faiths rediscover eternal meaning in what they do with Bible classes in their church. Based on the Bible, TAUGHT BY THE MASTER reflects the wide reading habits of Dr. Cranford and his keen appreciation of the teacher's work. **\$2.00**

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pastoral counselling. One wonders as he reads whether or not the simplicity and directness of the writing comes from a simplicity and directness of style or a lack of depth knowledge in the field. Certainly the ground that is covered is also covered in earlier books by Russell Dicks and Rollo May and the new knowledge presented does not add too much to the new field of pastoral counselling.

We cannot repeat too many times that pastors should be orderly in recording pastoral calls and in plotting the progress of the call in an objective way. Dr. Belgum's chapter on learning from clinical experience will help even the novice in this area.

None of us would argue with the author's main spiritual thought; namely, "The spirit of Paul, as he writes to the church in Corinth, is a glorious example of the true pastor, who does not trust in his own power but lets God work through him."

Although the author comes from the tradition of the Lutheran Church, his caution in relation to the use of the Holy Communion is well taken. He states, "Some patients may consider an invitation to the Lord's supper as a preparation for death and a sure sign that the doctor is withholding the dread information from him." Belgum gives this caution even though he believes that the sacraments are a tangible means of grace, a resource that can be grasped with the sense as well as by abstract thought.

MILTON HEITZMAN

Let There Be Light

By Benjamin P. Browne. Westwood, New Jersey, Revell Company, 1956. 157 pp. \$1.95.

Dr. Browne states his thesis, "We re-

member best those truths which are vivified to us by the flash of illumination . . . Truth, however, must not only be made clear but persuasive. To be persuasive, it must be made attractive and palatable."

He then proceeds to support his thesis with 140 pages that are chockful of illustrations. This is a book written for pastors and those who do public speaking on religious themes. The illustrations are well-written and usable in dealing with common interests and concerns.

"The aim of this book," says Dr. Browne, "goes beyond the desire to supply illustrations; it also seeks to stimulate readers to discover and create their own original pictures." For the reviewer, it fulfilled that purpose and provided interesting reading withal.

A. L. ROBERTS

Sex Attitudes in the Home

By Ralph G. Eckert. New York, Association Press, 1956. 242 pp. \$3.50.

Discussions of juvenile delinquency, especially as sex is a factor in it, have made many good parents anxious. They wish to rear their families to develop wholesome sex attitudes and behavior but often they are perplexed about how to do it.

Dr. Ralph G. Eckert, Professor of Family Relations at the University of Connecticut, has written a very encouraging book for parents: *Sex Attitudes in the Home*. The whole range from infancy to marriage is included. Many illustrations and actual conversations add interest and definiteness to the discussions of a wide range of subjects, from "sex discovery and sex play" to "explaining the virtue of virtue." Naturalness and informality are the recommended parental approaches to help children and young people appreciate

sex as God-given in their own lives and that of others.

Church school leaders, youth workers and pastors as well as parents will find this book constructive, reassuring and interesting.

RICHARD E. LENTZ

The Religion of Negro Protestants

By Ruby Funchess Johnston. New York, Philosophical Library, 1956. 224 pp. \$3.00.

Since there has been little factual material written about the American Negro's religion, much misunderstanding and mis-information have resulted. It is therefore both refreshing and reassuring to discover a book written by a competent scholar, herself a Negro, which reveals an objective and more or less true picture of the background and current trends in the religious life of this large Protestant minority group.

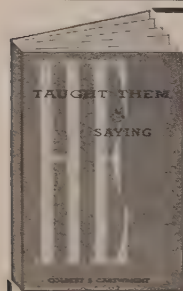
Ruby Funchess Johnston, the daughter of a Methodist minister, chose to study the "changing religious attitudes and practices" of the Negro community by interviewing and observing clergymen and laymen in certain representative churches in Boston, Massachusetts, and in South Carolina.

The author undertook to determine the nature and attitudes of the members of these churches and to discover if their religious ideas and practices corresponded. She sought to ascertain if there were any modifications indicated in their religious beliefs and activities under the impact of economic and social changes taking place in our society. She tried to discover the nature of their religious motivation and the ends they hoped to realize out of their religious ideals.

The three types of people Mrs. Johnston interviewed are as interesting as the facts which she uncovered. One group she classified as being "landless, impecunious and of meager education." Another were middle-class people of very modest education. The third type were upper-class people, "some land-owners, some school teachers and college graduates and a few share-croppers." These socio-economic factors were present in rural as well as urban churches.

Mrs. Johnston discovered that among the poorest and the least educated churchmen were to be found the traditional religious type or those who clung to their beliefs in other-worldly rewards, and were most uninhibited in their emotional expressions. The middle class, or more highly educated and economically secure, were more restrained in their emotional expression and tended to combine their ideas of heaven with desires for a better life on earth. The upper classes had little interest in the supernatural, but were concerned with the high ethical and spiritual teachings of Jesus; they were quite restrained in emotional manifestations.

It was found that the presence of the three types of Christians in one church often provoked disturbance or disharmony. A feeling of insecurity and disappointment was experienced by the



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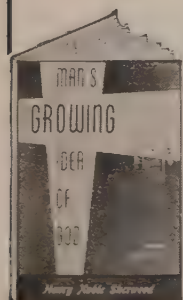
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believers in the "old time religion," as pressure upon them was increased by the liberals in the church. Many of these "traditionalists" were being driven out into so-called "storefront churches" or cults which give "recognition to sub-merged social groups." This, the author believes, also partly explains the exodus of Negroes from the Protestant into the Catholic Church.

Since the cult movement is growing as rapidly in the white community as among Negroes, the author concludes that the same conflict in attitudes and actions is present in American Protestantism generally.

Mrs. Johnston has organized her work very well and has included some very interesting charts and tables and an excellent bibliography. The average layman would find this study difficult to comprehend; the book would be helpful to more people if the language had been simpler.

W. J. FAULKNER

The Nursery School and Child Care Center

By Clarke E. Moustakas and Minnie Perrin Berson. New York, Whiteside, Inc., and William Morrow & Company, 1955. 222 pp. \$3.50.

This is a valuable collection of in-

formation about nursery schools and day care centers. The extent of such services for young children, their sponsorship, and the range of their quality are surveyed and discussed. Types of nursery schools described are: cooperative, private, parochial, laboratory, and community schools; those which are a part of public schools, and those for exceptional children. Types of child care centers included in the survey are those in public schools, community centers, and the "Private Proprietary Center."

A large number of tables helps to summarize statistical information given. Comprehensive bibliographies following the various chapters are valuable for further study.

An objective presentation of factual data, plus some pertinent interpretation of desirable standards, lead the reader to an awareness of some of the assets and liabilities in present provisions for groups of young children. Favorable conditions as to sponsorship, leadership, and policies are strongly supported.

In the section indicating the reasons in present society for day care centers, one might wish that there were less acceptance of those conditions which make increasing numbers of day care centers (as distinguished from the part-day nursery school) necessary—and more emphasis on the need to improve these conditions.

However, the impact of the book, on the whole, is a very constructive one. The chapter on "How Laws Influence Nursery Schools and Child Care Centers" is especially revealing and challenging as to the present status and possible progress in services for young children. It is startling to recognize the fact that 21 states have no laws to protect children in nursery schools and child care centers. In those having such laws, the effectiveness varies widely but there are evidences of how sound planning for children can and must be supported and furthered by law.

In this volume any concerned individual or group will find many clues to effective and far-reaching action in the interest of young children.

MARY E. VENABLE

Prayers for Living

By Hazel T. Wilson. Nashville, Abingdon Press, 1955. 128 pp. regular \$1.00, leather \$2.95.

An anthology of great prayers of both past and present, arranged for the mornings and the evenings of a month. The small size makes it suitable for carrying in one's pocket.

55 Dynamic Parable Talks to Young Folks

By John Henry Sargent. Boston, W. A. Wilde Company, 1955. 116 pp. \$2.00.

Short talks based on allegories, like the parables. However, Jesus' parables were addressed to adults; these are addressed to children. It is doubtful whether the carry-over from story to

application would be effectively made by many of the younger members of the congregation.



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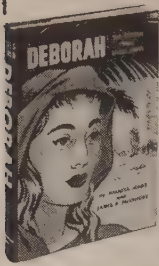
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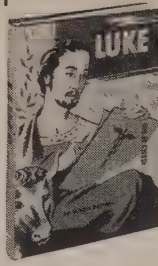
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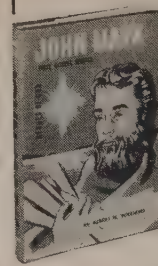
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UCYM Calls for Civil Rights Conference

NEW YORK, N.Y.—In London and Cairo diplomats sought a peaceful solution to the latest crisis in the Middle East. In Texas and Tennessee the flames of racial tension seared white and black alike. Along New York's Lower East Side yesterday's juvenile delinquents were held on \$100,000 bail as today's labor racketeers.

Against this backdrop, 163 young people set themselves the impossible task of making sense out of their world. The delegates from 24 Protestant denominations and 37 state Christian youth councils all but forgot the glistening water of Wisconsin's Lake Geneva as they studied and planned together in five working groups called commissions.

By week's end the General Council of the United Christian Youth Movement had clearly spoken its mind on such subjects as public school integration, juvenile delinquency, international affairs, and sex education. The delegates also approved a proposal to exchange youth deputations with the Christian young people of Russia.

Noting that its officers and staff refuse to sponsor segregated activities, the General Council called on all its constituency to work for integration in the public schools "in a spirit of Christian cooperation." The young people also urged President Eisenhower to call a national conference on civil rights similar to the White House Conference on Education.

After studying the background and sociological causes of juvenile delinquency, the UCYM adopted a "blueprint for action" in local councils and local churches.

Feeling that Christian young people need to be well informed "about the international facts of life," the General Council set the year of 1956-57 as a year of intensive study in this area. Plans were formulated for an international affairs seminar to be held during the year and for youth participation in the Fifth World Order Study Conference scheduled for November 1958.

Delegates also had time to consider, under the leadership of Dr. Harold Ehrensperger, the relationship of worship, Bible study and the fine arts as the best means of creative response to God.

London and Cairo got the headlines but it may well be that the conference at Lake Geneva was more important.

Editor George W. Harvey Dies

NEW YORK, N.Y.—Word has come from Nashville, Tennessee of the death on August 9 of DR. GEORGE W. HARVEY, editor-in-chief for the past eleven years of the Sunday School Publishing Board, National Baptist Convention, United States of America, Inc.

Dr. Harvey was a faithful and active member, throughout this time, of the Committee on the Uniform Series, Division of Christian Education, National Council of Churches. He was also a very helpful member of the Editors' Associated Section, serving as officer and program participant whenever requested. His assistant editors and lesson writers were also members of this Section, a testimony to his recognition of the importance of the ecumenical fellowship. Dr. Harvey's modest manner and friendly spirit caused him to be held in high regard by his fellow editors.

Dr. Harvey was educated at Virginia Theological Seminary, Oberlin College and Graduate School of Theology and did additional graduate work at Columbia University and the University of Pittsburgh. He held pastorates before becoming an editor and was serving as an assistant pastor of a Nashville church at the time of his death.

Faith and Order Study Plans

NEW YORK, N.Y.—A North American Faith and Order Conference will be sponsored by the U.S. Conference for the World Council of Churches in 1957. In preparation for this conference, there are to be two types of discussion groups: 1. Sixteen regional study groups will deal in an intensive way with specific assigned phases of the theme. 2. An unlimited number of informal "conversation" groups are being encouraged, to bring "grass roots" Christian thinking to bear on the subject.

The theme of the Conference is "The Nature of the Unity We Seek." Copies of the study outline covering ecumenical conversations and including bibliography may be secured for 50c from the U.S. Conference for the World Council of Churches, 156 Fifth Avenue, New York 10, N.Y.

Dean J. K. Benton Dies

NASHVILLE, Tenn.—Dr. John Keith Benton, Dean of the School of Religion, Vanderbilt University, died on August 21 after a brief illness. Dean Benton was a member of the Assembly, Division of Christian Education, National Council of Churches and was formerly president of the Tennessee Council of Churches.

California Directors Form Fellowship

LOS ANGELES, Calif.—A Fellowship of Directors of Christian Education in Southern California was organized following a very successful workshop held last April under the sponsorship of the Southern California Council of Churches. Plans are under way for a second workshop next spring.



A system of multi-purpose movable steel wardrobe racks with either a chalkboard (blackboard) or a corkboard (bulletin board for pictures, maps, etc.) back. These sturdy, welded furniture steel units provide: (1) Means for holding coats, hats, overshoes and lunch boxes in an efficient and orderly manner; (2) Chalkboards or corkboards to aid class instruction; (3) Efficient, large capacity, space-saving wardrobe units, that go wherever needed, fit any space, and permit complete flexibility in room arrangement.



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Adventures for the family through books

(Continued from page 24)

friends who helped him overcome his own prejudices. Whittlesey House, \$2.50. (12-16 yrs.)

Imagination's Other Place, compiled by Helen Plotz, illustrated with wood engravings by Clare Leighton. Poems which range from those written by the ancient Hebrews to modern writers. Though the collection is called poems of science and mathematics, religion and philosophy also have a place in this unusual collection. Crowell, \$3.50. (12 yrs and up)

Jean Henri Dunant, by Josephine Rich. Not a real biography, but a story based

on some facts along with the ideas and ideals of Dunant, founder of the International Red Cross. Messner, \$2.95. (12 yrs. and up)

Junior Intern, by Alan E. Nourse. Written by a doctor who wants to help young people know something of the demands and the joys of his profession. Harper, \$2.50. (12-18 yrs.)

Kim of Korea, by Faith Norris and Peter Lumn, illustrated by Kurt Wiese. A young war-orphan travels through Korea in search of an American soldier who had told Kim he would be brought to America and adopted. Kim's search is rewarded. Messner, \$2.75. (10-14 yrs.)

Knock at the Door, Emmy, by Florence Crannell Means, illustrated by Paul Lantz. Emmy Lou travels with her

family through migrant camps and villages knocking on doors to sell baskets. Her more important "knocks" are on school doors, for she is determined to have an education. She finishes high school at last and is ready to enter college to prepare to work with those whose childhood is like hers. Houghton Mifflin, \$2.75. (11-14 yrs.)

The Little Professor of Piney Woods, by Beth Day. A young man's dream—and hard work—gave educational opportunity to hundreds of southern Negroes. Messner, \$2.95. (12 yrs. and up)

Look for the Stars, by Marjorie Youard Hill. The book gives a sympathetic and accurate picture of adjustments which are necessary for our DP friends who come seeking opportunity for a good life. Crowell, \$2.75. (12 yrs. and up)

Mankind Against the Killers, by James Hemming. The thrilling story of man's attempts to overcome diseases from early days to the days of the World Health Organization. The book shows in a unique way that all men must be brothers—or die. Longmans, Green, \$3.50. (12 yrs. and up)

Oh, Brother, by Viola Rowe. When Penny forgets herself and gets busy helping to organize a youth center, she finds many friends. Her wise and understanding family helps her grow up to her years. Longmans, Green, \$2.75. (12-16 yrs.)

Penny's Acres, by Mina Lewiton. Penny loves her neighbors and her community. Along with her personal problems she also assumes some responsibility for community concerns. McKay, \$2.75. (12 yrs. and up)

Prisoner in the Circle, by E. D. Mygatt, illustrated by Brummett Echohawk. Many of the younger Indians on the reservations face problems of trying to live in two cultures. This book gives some insights into these problems and the solution which two of them reached with the help of white friends. Longmans, Green, \$2.75. (12-16 yrs.)

Prudence Crandall, by Elizabeth Yates, illustrated by Nora Unwin. In 1883 Prudence, head of an academy, admitted a Negro student. Prudence's struggle for justice was hard, but she had patience and faith. An inspiring story based on fact and a timely account of a struggle which continues today. Aladdin, \$3. (11-16 yrs.)

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The Rainbow Book of Art, by Thomas Craven. A comprehensive survey of art from the time of primitive man's drawings to modern artists. Architecture and sculpture are also included. There are over 400 pictures, 32 full-page in color. Produced especially for young people, but good for all ages. World, \$4.95.

Rising Star, by D.V.S. Jackson. During her years of illness eighteen-year old Honey became self-centered. A personal defeat helped her to recognize her faults and become more mature. Lippincott, \$2.75. (12-18 yrs.)

Saul's Daughter, by Gladys Malvern, illustrated by Vera Bock. A story of Saul's daughter and David based on the biblical account. Longmans, Green, \$3. (12-16 yrs.)

The Story of Albert Schweitzer, by Jo Manton, illustrated by Astrid Walford. A simple story of a great man who has given his life to the people of Africa. Abelard-Schuman, \$2.50. (12 yrs. and up)

Wild Like the Foxes, by Anauta. In a story based on incidents in her mother's life, the writer gives details of life in Labrador. John Day, \$2.50. (12 yrs. and up)

Wilderness Teacher, by Zachary Ball and Myra Fowler, illustrated by Leonard Vosburgh. In 1894 Selina went unwillingly to Florida with her family. Seeing the need for a school, she soon became a teacher in the wilderness where she found her life work. Rand McNally, \$2.75. (12-16 yrs.)

Young People and Adults

Deep River, by Howard Thurman, illustrated by Elizabeth Orton Jones. The author gives his reflections on the religious insights expressed in some of the well-known spirituals. Beautifully illustrated. Harper, \$2.

Hymns We Love, by Cecil Northcott. Stories of 100 of the most popular hymns used in Christian worship. There are facts about the writing of some of them. Westminster, \$2.50.

The Inspired Letters, prepared by Frank C. Laubach. Dr. Laubach has put the twenty-one N.T. letters into simple English, good for family reading along with other versions of the Bible. Nelson, \$1.50.

A Treasury of Christmas Songs and

Carols, edited and annotated by Henry W. Simon with piano arrangements by the editor and Rudolph Fellner, illustrated by Raffaello Busoni. Over 100 selections in large type with colored illustrations. Carols by Bach, Schubert, Haydn, Mozart, along with others by less known writers. Especially good for family use. Houghton Mifflin, \$4.95.

The Virginia Exiles, by Elizabeth Gray Vining. A novel based on true experiences of a group of Quakers and some others who were exiled during the Revolutionary War period because they refused to kill. The question of liberty of conscience and civil rights is one of current interest. Lippincott, \$3.95.

They choose their council committees

(Continued from page 13)

mittee relative to Chaplaincy services in institutions; and in the Annual Inter-Professional Institute, has a referral service for those desiring professional counseling.

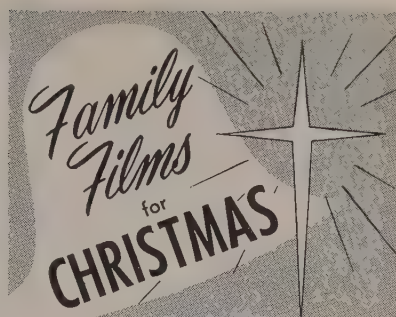
"Drama: This committee's purpose is to stimulate and help develop an interest in Religious Drama throughout the various churches by conducting workshops and conferences, informal play reading and study groups, as well as the organization and administration of an active drama group on a city-wide basis under the auspices of the Council.

"Professional Leadership: Provides fellowship for Religious Education Directors and Parish Workers, and the exchange of ideas; promotes the annual Christmas program 'Keep Christ in Christmas,' supervises Christmas Creche at the Union Terminal Station; and sets up workshops for leaders in the field of Religious Education.

"Weekday Religious Education: This, the oldest work of the Council, increasingly challenges, calls for added personnel, more financial support for more classes, reviews present and suggested new curriculum material."

The Toledo Council of Churches is made up of 140 churches of 21 denominations, enrolling 95,000 persons. The Executive Secretary for the past thirteen years has been the Rev. C. CLARK SHEDD. As indicated by the quotations given here, the work of the Council, now 55 years old, is extensive and of high quality.

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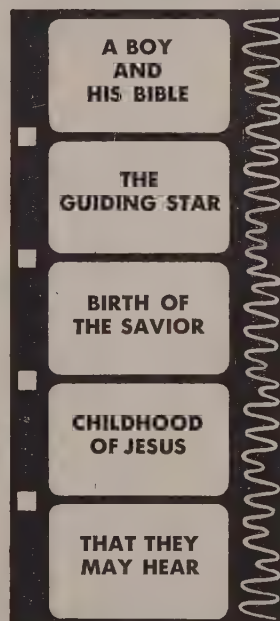


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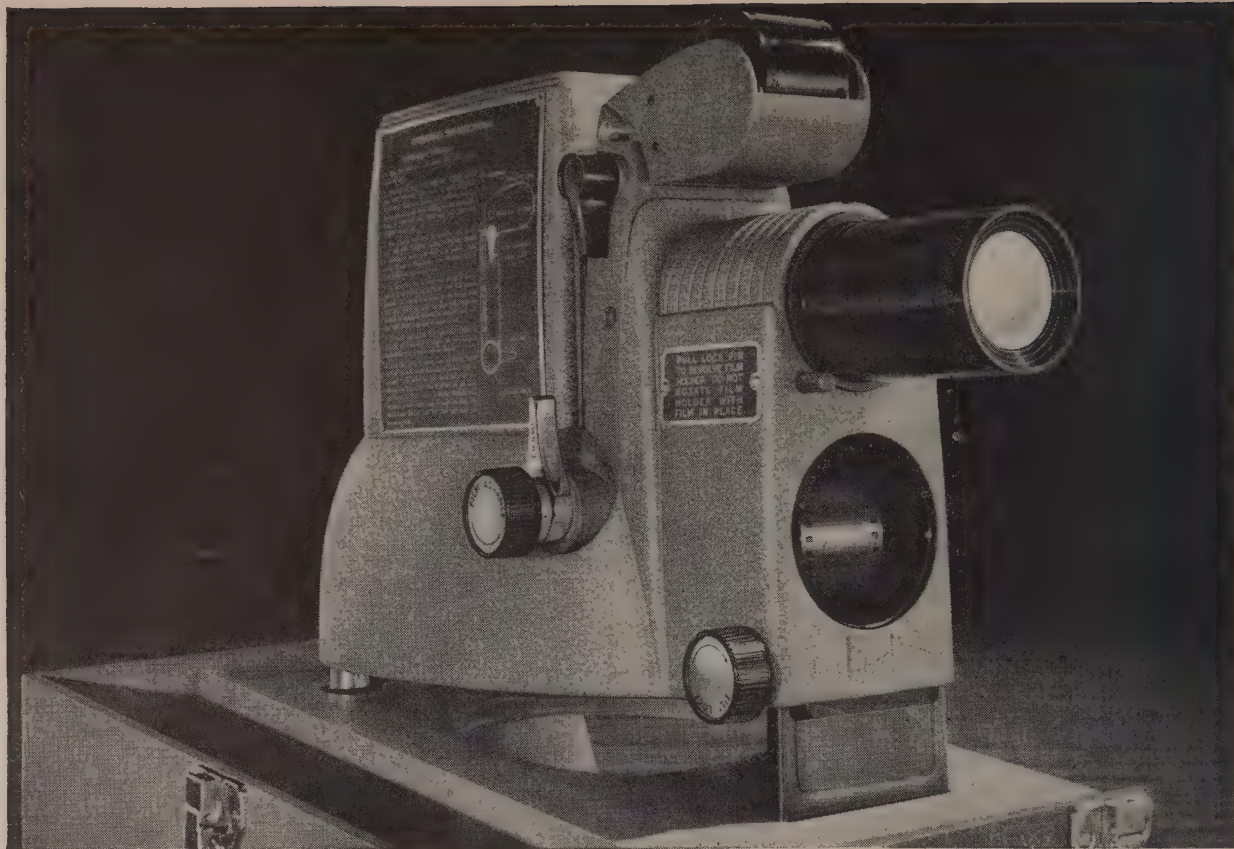
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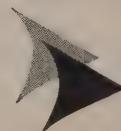
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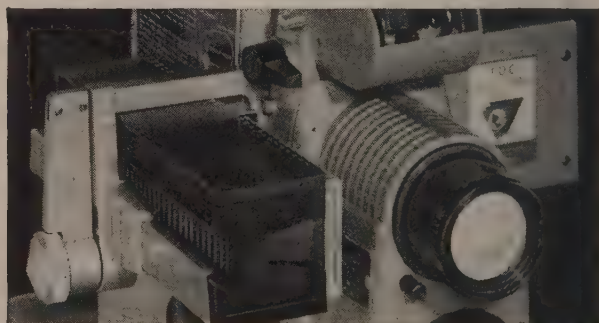


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THE JOINT COMMITTEE on Missionary Education has produced four filmstrips as resources for study of their 1956-57 themes, *Southeast Asia* and *Mission Field, U.S.A.* These were described briefly in the July-August issue of the *Journal*. Three of these have now been viewed and evaluated by the reviewing committees of the Division of Christian Education, National Council of Churches, and the evaluations of these groups are given below.

Elena of the Philippines

60 frames, color, manual. Produced by the Joint Commission on Missionary Education, NCCCUSA, 1956. Available from denominational bookstores. Sale: \$5.00.

A girl of junior age, Elena looks forward to a happy summer vacation in her home city of Manila until her plans are changed. She goes with her family to a small village instead. There they all help with a vacation church school. The storyline concludes with a description of her new experiences and friendships.

Technical excellence gives the final touch to a realistic set of characters and situations. **HIGHLY RECOMMENDED** for use with primaries and juniors in connection with study of the 1956-7 foreign missions theme, the material could also add to a Family Night program featuring a missions emphasis. Though fairly general in scope, it presents a simple account of Christian education in a typical mission field.

If You Lived in Malaya

63 frames, black and white, manual. Produced by JCME, NCCCUSA, 1956. Available from denominational bookstores. Sale: \$3.00.

Wong Ming Lee is a young Malayan who presents the many sides of his country. After briefly introducing a few of its tourist attractions, he quickly moves to those elements of living that reveal the people's real life. The economic importance of tin and rubber is coupled with the ever-present bandit and guerrilla activity. The material's final third deals with Christianity's imprints upon the country—even though only two per cent of the population is Christian.

As a summary of the subject matter, the material is **RECOMMENDED** for junior and senior highs. A variety of aspects is included without undue or over-attention to any one. It will instruct and motivate discussion especially when used in the 1956-7 emphasis study of southeast Asia. Technical qualities are good.

A Puppy for Jose

70 frames, color, manual. Produced by JCME, NCCCUSA, 1956. Available from denominational bookstores. Sale: \$5.00.

Jose and his family are among the thousands of migrant workers of con-

Missionary Education Filmstrips

porary America. This filmstrip acquaints us with them through the lad, Jose. Moving from place to place, the little fellow longs for a friend who will be with him in all his many "homes." Though he'd like a puppy more than anything else in the whole world, his father tells him, "Not now." As the family's life further unfolds, Jose's experiences are climaxed by his father's permission to keep the

pet they have found and are now able to care for.

A number of qualities place this among the **HIGHLY RECOMMENDED** for juniors as an instruction piece and discussion stimulator. In not portraying the worst migrant situations, the filmstrip makes identification with its subjects easier. The people involved, further, are not placed in a "test tube" but are pre-

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sented in a sensitive and honest fashion. Family relationships are quite good. In a number of frames, however, photography could have been improved. Otherwise, technical qualities are very good.

Creative dramatics

(Continued from page 9)

as creative writing, art, crafts, audio-visuals, etc.¹

For example, a group may work over a period of six months in developing a Bible story. They could

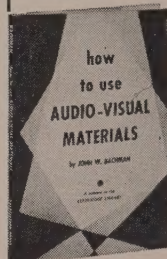
¹ See the November 1955 issue of the International Journal, a special issue on teaching the Bible dynamically.

plan the costumes and sets, drawing pictures to illustrate them; make the costumes and necessary "props"; learn games that might be used; and perhaps prepare and serve a typical biblical meal. Or the class might decide to make a diorama which would show the setting of the story. Symbolic movement could be used to help a child "feel" a character deeply.

The most vital concern in using creative dramatics is not the product but the growth of persons in the process of achieving a good dramatization. Because creative dramatics allows a child an opportunity actually

to experience as closely as possible an event or situation that has happened or might happen, he learns by personal example. As an effective teaching aid in the local church, this method fulfills an important role in the religious education program.

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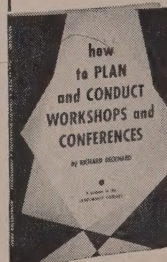
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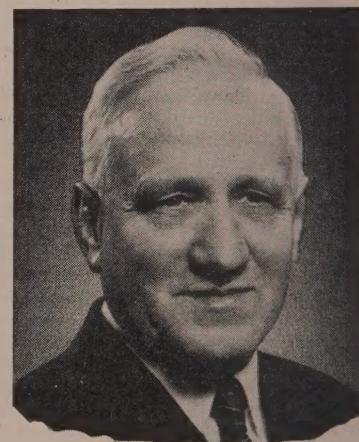


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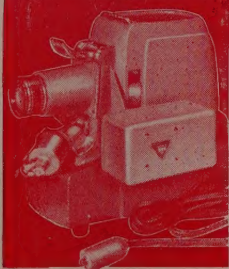
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